

*Ura: A disappearing language
of southern Vanuatu*

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URA: A DISAPPEARING LANGUAGE OF SOUTHERN VANUATU

Terry Crowley



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Hamilton (New Zealand)
April 1999

Abbreviations

1	first person	LOC	locative
2	second person	MISDIRECT	misdirective
3	third person	MR	modified root
ACC	accompanitive	NEG	negative
ADJ	adjective	NEGPREF	negative perfective
BEN	benefactive	NOM	nominaliser
BR	basic root	OBL	oblique
CAUS	causal, causative	OPT	optative
CIT	citation root	ORD	ordinal
DEPPAST	dependent past	PART	part-whole
DESID	desiderative	PASTHAB	past habitual
DIST	distributive	PERF	perfective
DISTPAST	distant past	PL	plural
DL	dual	POSS	possessive constituent
EMOT	emotive	PREC	precedentive
ES	echo subject	PRES	present
EXC	exclusive	PRO	proform
FAC	facilitative	PURP	purposive
FUT	future	Q	polar question
IMM	immediate	RECPAST	recent past
IMP	imperative	REDUP	reduplication
INC	inclusive	REL	relative clause
INDEF	indefinite	SG	singular
INST	instrumental	SIM	similitive
INT	interruptive	SIMULT	simultantive
IT	iterative	TR	transitive

Conventions in citing examples

Examples are glossed using the abbreviations just presented, with morphological categories presented in small capitals and lexical glosses in ordinary type. Examples in Chapter 4 are presented in phonemic transcription. In the remainder of this volume, examples are cited according to the orthographic conventions set out in §2.1.2 and §4.7, unless there is some particular need to provide a phonemic representation of a form.

English translations within single quotes are only meant to be as accurate as is necessary for the particular point that is being illustrated. For instance, the recent past and the distant past that are distinguished in interlinear glosses are generally translated simply by the past tense in English, unless there is some particular need to distinguish between the two:

c-abag

3SG:RECPAST-snore

'(s)he snored'

y-abag

3SG:DISTPAST-snore

'(s)he snored'

Where there is a clear boundary between morphemes expressing separate categories, these are separated in glosses by means of a hyphen, as with the boundary between the prefixes and the root *abag* 'snore' in the previous examples. Where morphological irregularity or the existence of portmanteau forms results in unsegmentable morphologically complex forms, the categories involved are separated in glosses instead by means of a colon, as with the portmanteau person/TAM prefixes *c-* and *y-* above. Note also the interlinear glossing of irregular forms such as the following:

nihmi

eye:3SG

'his/her eye'

enim

2SG:IMP:come

'come!'

Where a lexical or morphemic gloss contains a word boundary in the English gloss, there is a joining full stop to indicate that this corresponds to a single morpheme in the Ura original:

i-torpek

3SG:DISTPAST-BR:fart.loudly

'(s)he farted loudly'

y-asis

3SG:DISTPAST-BR:fart.silently

'(s)he farted silently'

Whether a verb appears in its basic (BR) or modified (MR) root form is only indicated where the verb belongs to a phonological category where this distinction is overtly

manifested (§6.1.2). Since the basic root *toqorwa* ‘laugh’ alternates with *doqorwa* in environments calling for the modified root, the appropriate root form is always indicated in the gloss. However, with a verb such as *sesi* ‘point at (it)’, which has the same shape in environments calling for both basic and modified roots with other verbs, there is no reference to root form in interlinear glosses. Thus:

yau-toqorwa

1SG:RECPAST-BR:laugh

‘I laughed’

yau-sesi

1SG:RECPAST-point.at

‘I pointed at (it)’

yau-doqorwa

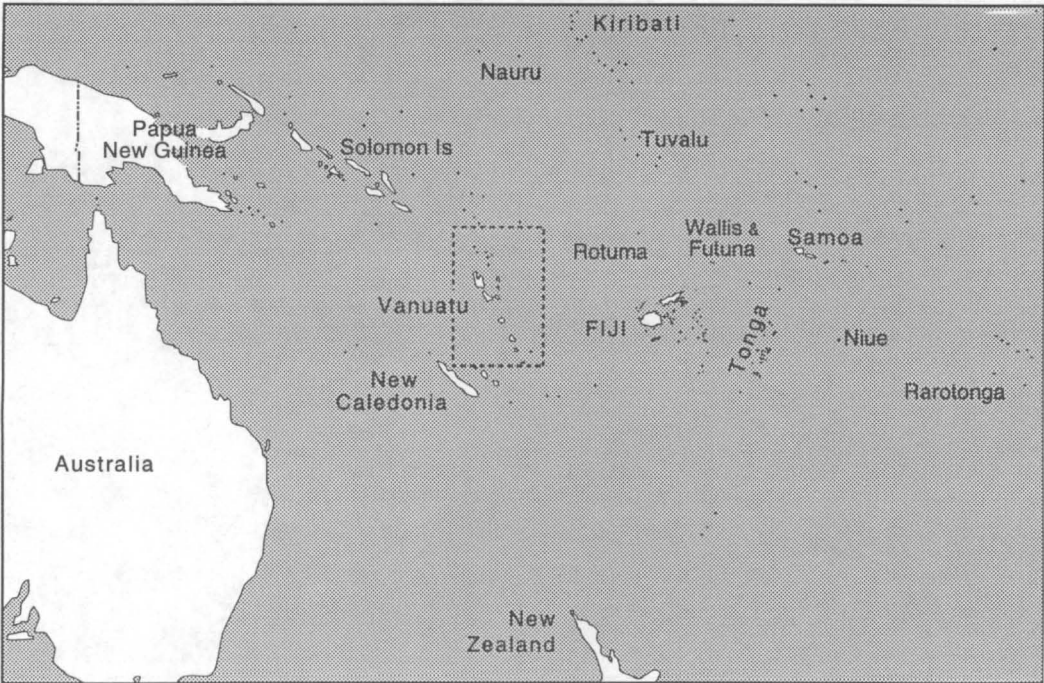
1SG:FUT-MR:laugh

‘I will laugh’

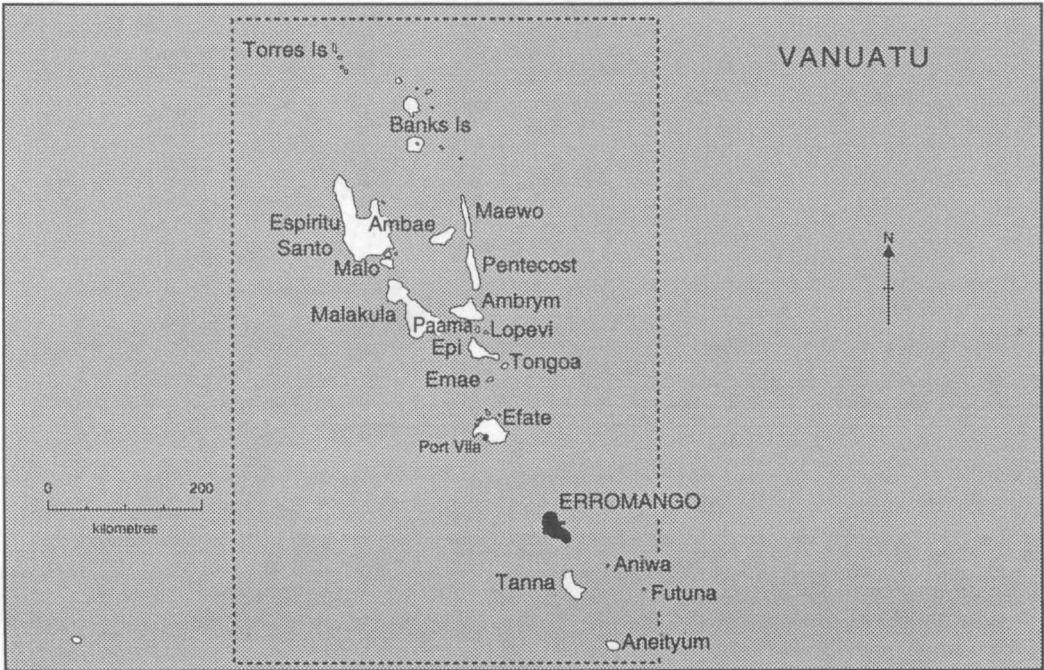
yau-sesi

1SG:FUT-point.at

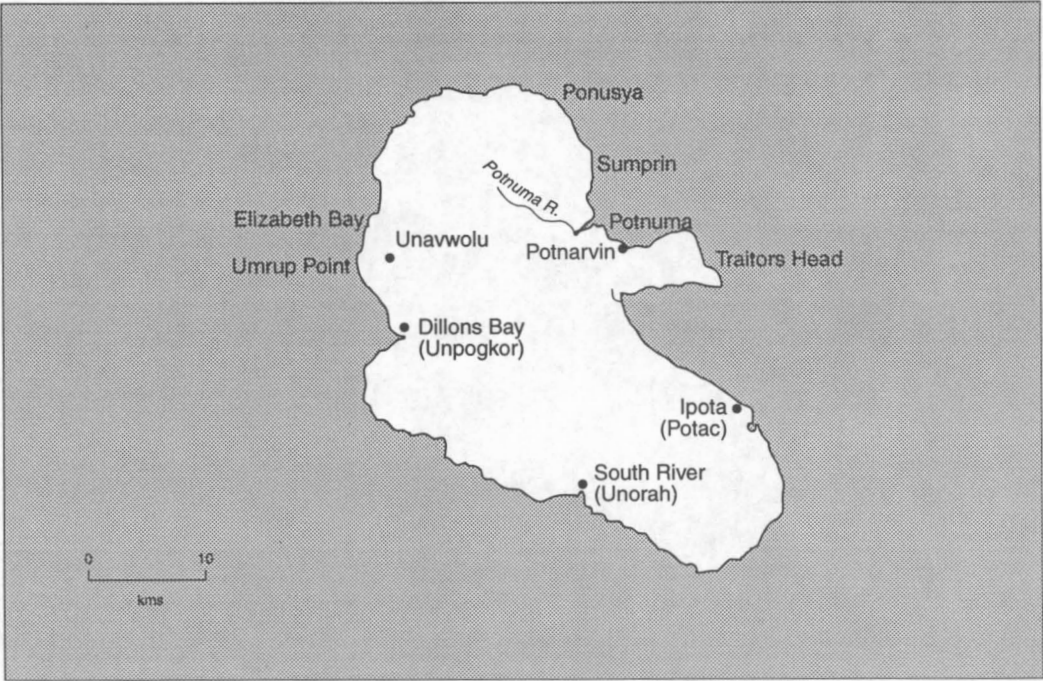
‘I will point at (it)’



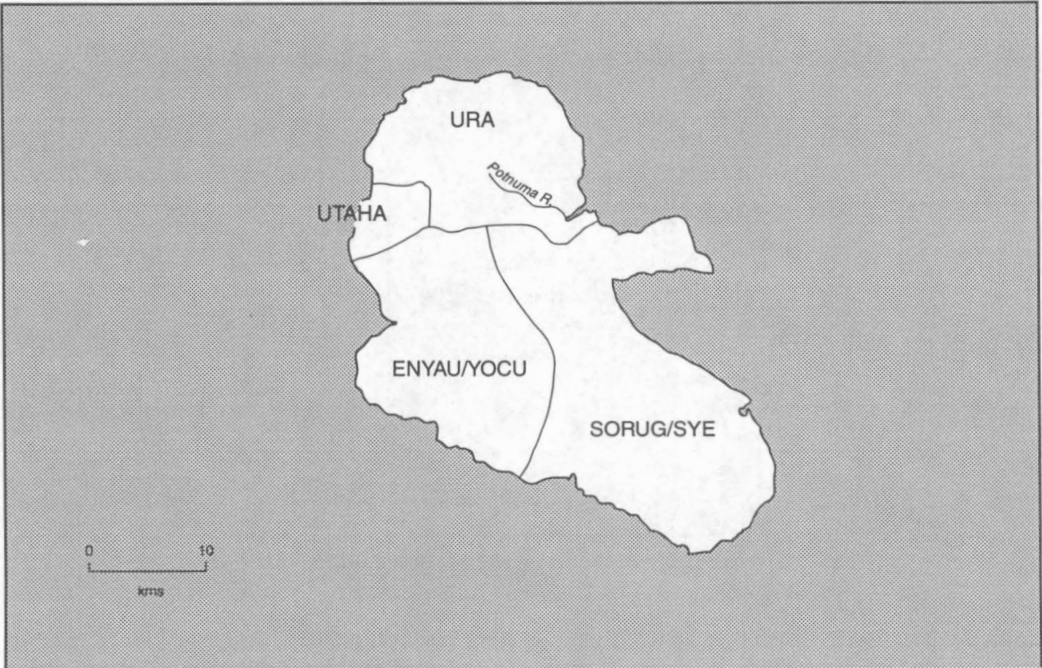
Map 1: Vanuatu in the south-western Pacific



Map 2: The location of Erromango



Map 3: The island of Erromango



Map 4: Reconstructed original linguistic situation on Erromango

1 Introduction

1.1 Geographical and demographic background

This volume presents as much as is likely to be known about the now moribund language that is spoken fluently by about half a dozen elderly people living in the area of Unpogkor (Dillons Bay) in the northern part of the island of Erromango, southern Vanuatu (Map 2) in the south-western part of the Pacific (Map 1). The major language of Erromango today is Sye (Crowley 1998a).

This language is universally referred to on Erromango today as *Ura*, though information in Humphreys (1926) suggests that it was once alternatively referred to as *Aryau* (in alternation with *Arau*). These forms correspond to the competing shapes of the first person singular possessive pronoun in Ura (§5.1.1.2), and it seems to reflect a pattern on Erromango for languages (or dialects of languages) to be named after their distinctive first person singular possessive pronouns. We therefore find references in Gordon (1889) to *Enyau*, phonemically /enyau/, and *Sorug*, phonemically /sorun/, in the southern part of the island, while Humphreys (1926) also refers to *Etiyo*, phonemically /etyo/, as an alternative name for the *Utaha* language once spoken in the northern part of the island, all of which—apart from *Utaha*—involve the original local words meaning ‘my’.

Of the islands of southern Vanuatu, Erromango is the geographically closest to Efate, where Vila, the national capital, is located (Map 2). The neighbouring island to the south is Tanna. Erromango (Map 3) is a relatively large island (887 km²), about the same size as Efate. Of all the islands of Vanuatu, only Espiritu Santo and Malakula are greater in area. Despite its size, however, Erromango has only a small population. According to the 1989 census figures, the total population was 1254, giving it one of the lowest densities of all populated islands in Vanuatu, with only 1.4 people per square kilometre.

Lynch (1983a:1–3), Taki and Tryon (1994) and Crowley (1997) discuss the demographic history of Erromango, which experienced drastic depopulation from the middle of the nineteenth century, when the population was estimated to have been originally around 5000 or 6000. A series of epidemics, accompanied by cyclones and food shortages, drastically reduced this figure to a low point of only 381 in 1931.

From the time of the very first European observations, the number of Ura speakers has apparently been relatively small (though obviously not as small as at present). Gordon (1889), for example, recorded a total number of approximately 500 Ura speakers in the 1870s, at a time when the overall population of the island was estimated to have been about 2000. In Crowley (1997), I argue that modern Sye—which appears to represent some kind

of an amalgam of nineteenth-century Enyau and Sorug—was possibly universally known on Erromango right from the time that the first missionaries settled in the 1860s, or even before that time, possibly as a result of major demographic changes wrought by depopulation.

Given that present-day Ura speakers are mostly in their seventies and eighties, it is probable that the final shift from Ura to Sye began in earnest in the 1920s, which was when the population of the island had reached its nadir. Under such conditions, villages that became unviable because of depopulation merged with other villages. Such population realignments presumably resulted in the geographical dispersal of Ura speakers to larger Sye-speaking villages. Speakers of Ura would necessarily have married Sye speakers once their own population became too small, and under these sorts of circumstances, the present moribund status of the language had become almost inevitable. The present small group of Ura speakers all report having learned to speak Ura from a single man, who was himself married to a non-Ura-speaking woman.

Ura is not the only language that is known to have disappeared in favour of Sye on Erromango. The language known as Utaha (alternatively Etyo) reportedly had only fifty speakers in the late 1800s (Gordon 1889). The last known speaker of this language was James Nalig, who died in 1954. A knowledge of some words of Utaha survived its last speaker, though we have very little information overall about it. Before he died, James Nalig is reported to have written down some Utaha material in two exercise books, though these books cannot now be located and are presumed to have been lost.

Ura appears to have been spoken originally from just north of Elizabeth Bay and around the northern coast of Erromango as far as Potnuma (Maps 3 and 4). A smaller area between Elizabeth Bay and Umrup Point was originally occupied by the Utaha language, which probably extended inland no further than the western edge of the caldera in the interior of the island. The remaining inland areas, including the large caldera itself, appear to have been the territory of Ura speakers. To the south of these areas were found Enyau and Sorug.

Oral tradition, as well as documentary evidence, provides a record of other named linguistic varieties in this area, suggesting that Ura may once have been dialectally diverse. A speech form referred to as 'Novulamleg', phonemically /novulamlen/, is recorded in both written sources (e.g. Gordon 1889) and oral tradition on Erromango, while a speech form known as 'Uravat' is mentioned in Erromangan oral tradition. Novulamleg is associated with the Ponusya area, while Uravat is associated with the coastal area between about Sumprin and Potnuma, as well as the interior area up the Potnuma River, and into the volcanic caldera.

Novulamleg was reported by Gordon to have been extinct by the 1870s, and Uravat has never been referred to in the written literature. Since we have no linguistic information whatsoever on these speech forms, we have no way of knowing if these were simply two named dialects of the same language as Ura, or if we are dealing with two originally distinct languages. Erromangan oral tradition tends to support the view that Ura,

Novulamleg and Uravat were linguistically similar, suggesting that these varieties were probably mutually intelligible.¹

1.2 Ura, Sye and 'impurities' in the corpus

All speakers of Ura also speak the dominant language of Erromango today, i.e. Sye. Although Ura speakers have continued to use their language when speaking with other members of their speech community, there have obviously been gradual reductions in the number of opportunities for people to speak the language. The primary day-to-day language of all Ura speakers throughout their adult lives has therefore been Sye.

Data gathered from Ura speakers reveals a certain amount of variation, which is typical in situations of incipient language loss (Campbell and Muntzel 1989:190–191). We therefore find some Sye-looking data interspersed with Ura data recorded from different speakers, and even from the same speaker at different times. The two languages are lexically, phonologically and structurally very similar, and this would facilitate the cross-linguistic transfer of features.

Given the kinds of circumstances in which Ura has been used, it should not be too surprising to find that the corpus points to the likelihood of interference from Sye on Ura in a number of areas. Interference is manifested most obviously in the lexicon. A comparison of parallel word lists gathered prior to the present study by Jerry Taki and John Lynch, for example, points to as much as 20% variation in the vocabulary of Ura between these two sources. On the basis of my own comparison of the basic vocabulary of the two languages over a 200-item Swadesh list, there is a cognate sharing figure between Ura and Sye of 66.4%.² Certain speakers of Ura are recognised within the small speech community as being able to differentiate between the two languages better than others, though no speaker of Ura produced data that appeared to be completely free of Sye lexical material.

For example, the Sye word for 'stem of coconut frond' is *poloki*, while my Ura corpus contains the semantically equivalent form *botovlek*. The latter is phonologically unambiguously an Ura form, as it contains the segment *b-*, which is not present in the Sye phoneme inventory. Moreover, while word-final *-k* is attested in Sye, it is extremely rare, though it is common in Ura. However, my Ura corpus also contains the form *poloki* expressing the same meaning. While it is possible that both are legitimate Ura synonyms, the suspicion remains that *poloki* represents an illicit lexical intrusion from Sye in competition with the genuine Ura form *botovlek*.

Evidence of interference from Sye can also be found in the phonology and the morpho-syntax. In the area of phonology, for example, the word meaning 'time' has generally been

¹ In fact, the name *Novulamleg* may well simply be a descriptive compound based on the Ura word *novul* 'language' and *amleg*, which may be cognate with Sye *emlag* 'lost', so it may not have been a genuine language name at all.

² Tryon (1976) gives a corresponding figure of 58.8%, while Lynch (1983b) gives the rather lower figure of 44%. Such variations are perhaps a good reason for not placing too much reliance on lexicostatistical figures in determining degrees of linguistic relationship.

recorded with the shape *nimgen*. There is a cognate form *nempgon* in Sye, and the occasional occurrence in my Ura corpus of *nemgen* rather than *nimgen* probably reflects an influence on the shape of the first syllable by the form of the corresponding word in Sye.

Finally, there is also some evidence of morphosyntactic interference on my Ura corpus from Sye. For instance, there is a construction in both Sye and Ura which can be referred to as an echo subject construction (§6.2.2.1.2), in which non-initial verbs in a coordinated sequence do not take the same inflectional marking as the initial verb, but simply mark the subsequent verb as sharing the inflectional marking of the initial verb. In Sye, the echo subject markers are the same for first, second and third person subjects, though there is separate marking for number, with the singular echo prefix having the form *m-*, the dual *mu-* and the plural *mli-* (Crowley 1998a:100–102). We therefore find examples such as the following in Sye, involving the initial verb *avan* ‘walk’ and the following echo verb *yep* ‘go down’:

<i>yac-avan m-yep</i>	<i>kam-avan mu-yep</i>	<i>kaml-avan mli-yep</i>
‘I walked down’	‘we (dual) walked down’	‘we (plural) walked down’

In Ura, however, there is overwhelming evidence that there is just a single echo subject marker regardless of the number of the initial verb. The examples just presented would normally appear in Ura as follows, with the echo subject marker having the shape *m-* on the verb *ip* ‘go down’, regardless of the number of the initial verb. Thus, compare the following in which the initial verb *ovocor* ‘walk’ appears with both singular and plural marking,³ while the following echo verb inflection is the same (§6.2.2.1.2):

<i>yaw-ovocor m-ip</i>	<i>qimir-ovocor m-ip</i>
‘I walked down’	‘we (plural) walked down’

However, my Ura corpus contains the following single example of a separate form of the echo verb after an initial plural verb:

qimir-ovocor mir-ip
‘we (plural) walked down’

The appearance of *mir-* here rather than the expected form *m-* is clearly not a direct copy from Sye, as the corresponding form in Sye would be *mli-yep*. *Mir-* is, in fact, a plausible cognate in Ura for Sye *mli-*. However, given that this is the only example in the corpus which contains a plural echo subject marker in Ura, it is assumed that this reflects interference from Sye whereby the speaker has folk-etymologised Sye *mli-* into Ura *mir-* on the basis of other regular correspondences between the two languages. The most likely correct Ura form is therefore assumed to be:

qimir-ovocor m-ip
‘we (dual or plural) walked down’

³ It should be noted that while verbs in Sye mark a three-way number distinction in the first person, the category of dual has been completely lost in Ura.

In addition to variability within my Ura corpus itself, detailed comparative work on the languages of Southern Vanuatu that is currently being conducted by John Lynch (forthcoming) indicates that there is an unusual number of irregular phonological correspondences between forms recorded as Ura and Sye, where purportedly Ura forms exhibit features that are for the most part expected instead of Sye forms. For instance, I have recorded *natok* 'salty' in Ura, though the comparative evidence points to unattested **narok* as being the expected Ura form.

This linguistic description is, therefore, less strictly an explicit account of the assembled corpus than is normally the case with accounts of other languages. Given that there are clear signs of linguistic 'contamination' at all levels in my corpus, I have adopted the general principle that if a Sye-looking form is attested in my Ura corpus only sporadically, or if it is found in the speech of only a single individual, it should be ignored if information from other speakers provides a less Sye-looking competing form. However, if Sye-looking forms appear in the speech of several individuals—even if there are competing Ura-looking alternatives—I have still included these within this description, on the understanding that there may still be questions concerning the legitimacy of such forms.

1.3 Previous work on Ura

The earliest published account of Erromangan languages is Gordon (1889), which appeared posthumously on the basis of notes compiled during his time on Erromango between 1864 and 1872. Although the bulk of this source is a description of Enyau—which represents a major source for modern Sye—Gordon did include about a hundred lexical items from Ura, as well as a translation into Ura of the Lord's Prayer. However, given that the early missionary translations of religious materials into Sye are structurally suspect on many points, it would probably be wise to regard this Ura prayer as being structurally unreliable, since it diverges in a number of significant ways from my own Ura corpus.

Arthur Capell visited Erromango for a brief period in 1958. Although he concentrated his efforts on recording data on Sye, he did record some Ura data as well.⁴ His Ura material was not published, though some of his lexical data was eventually included in Tryon's (1976) large-scale lexical survey of Vanuatu languages. John Lynch was also able to spend a couple of hours recording data from an Ura speaker in the 1970s, though circumstances prevented him from following this up with further work. On the basis of the information provided in Gordon (1889), Tryon (1976) and his own fieldnotes, Lynch (1982) produced a five-page grammatical outline of Ura, to which was appended a word list of about 200 items. This represented the sum total of the information that was available on the language at the time.

Shortly after the publication of this short sketch and word list, Capell made available to Lynch some additional material—previously unseen by Lynch—that he had gathered on

⁴ One of Capell's sources of information was Renny Narinam—now an old man—who remembers Capell's visit well.

Ura. Although still not extensive in scope, these materials did enable some expansion of Lynch's earlier account to be made. The result was a fourteen-page revised grammatical sketch, as well as a total lexicon of about 500 items. This description appeared in print as Lynch (1983b).

Even this revised sketch had to leave many linguistic points uncertain. The additional materials that were provided by Capell were in fact translations into Ura of texts from English,⁵ and they contain some structural features that are typologically unusual enough for an Oceanic language to make it appear that they contain some illicit patterns. Many paradigms were incomplete, and there was inconsistency in the representation of some forms between what Capell and Lynch had recorded in the language.

At around the same time that Lynch recorded his Ura vocabulary, William Mete—an Erromangan from Dillons Bay—had been recording lexical data from the language as well. He reportedly wrote a substantial amount of material on paper, though this has since been lost. In 1979, he also recorded on tape about 200 words of Ura, each pronounced by three different speakers.⁶ This tape was deposited in the Vanuatu Cultural Centre, where it languished until it was relocated and transcribed with the commencement of the present study.

The only other information on Ura published prior to this description is my own grammatical sketch (Crowley 1998b). The present description, however, is a substantially more comprehensive account of the language, as it includes not only more detailed phonological and grammatical information, but also the complete lexical corpus, as well as a collection of analysed texts.

1.4 The present study

Since 1993, Jerry Taki has been recording Ura vocabulary whenever he has had the opportunity. Although not a trained linguist, his resulting lexical corpus has become reasonably extensive, amounting to about 800 words in total. He also recorded a number of sentences in Ura, as well as some short stories. This material was recorded on tape, with Charlie Netvurak providing a prompt in Sye and Ukai Ndaleg providing Ura equivalents. The Ura that was recorded, however, was not spontaneous, and even the stories were told sentence-by-sentence in response to Sye prompts.

While this description of Ura takes into account the materials gathered by Jerry Taki, William Mete and John Lynch, it is based primarily on original material gathered by me from Ukai Ndaleg of Potnarvin village in June–July 1996, from Willy Tovovur of Potnarvin village (but living in Vila) in November 1996, January 1998 and September–October 1998, as well as smaller amounts of information from James Foto and Renny

⁵ This represented one of Capell's standard strategies for obtaining linguistic data in many parts of the Pacific.

⁶ This material was elicited by William Mete in English. A native speaker of English could also be heard on the tape, though it is not known who this was. It was presumably somebody who knew something about linguistics given that vocabulary was clearly being elicited on the basis of the standard 200-word Swadesh list.

Narinam of Unpogkor village in December 1996, and Renny Narinam and Yomput Ukai in November 1998.

The material gathered by Jerry Taki was elicited entirely through the medium of Sye, and all of his written notes on Ura have been provided only with Sye glosses. My own elicitation in Ura began in Bislama, though it rapidly proved to be more practical to elicit using Sye, given the closeness in semantic and formal categories between the two languages. Most of the information in this sketch, therefore, has been elicited through the medium of Sye, with some additional information having been elicited through Bislama. No information at all was elicited through the medium of English.

Unlike the grammatical description that I have been able to produce of Sye (Crowley 1998a), which was based largely on spontaneous textual data, this description of Ura is based much more on elicited data. While I was able to record and analyse textual data from some speakers of Ura, the amount of text that people were able to produce was limited given that they seldom use the language these days. While the older people are widely regarded as excellent speakers of Ura, and they were able to give immediate responses to requests for Ura lexical items and sentences on the basis of Sye prompts, it was more difficult to transcribe and analyse textual data. It often proved nearly impossible to get speakers to repeat and translate exactly what they had just said on tape. The response to a replay of what had been recorded generally represented a further discourse in Ura taking off from the point that the speaker had just made on tape, which, unfortunately, was of little use in transcription and grammatical analysis.

Circumstances were also less than ideal in that it often proved difficult to engage in the kind of paradigmatic elicitation that is necessary for the analysis of such a morphologically complex language. Working with some younger speakers of Sye, it was relatively easy to get people to produce all of the forms from a particular paradigm with minimal prompting. However, I found that, with older people, attempts at paradigmatic elicitation in Ura rapidly led to distraction and confusion. My attempts in this direction tended to result in random confusion between categories of person (e.g. 'you' given for 'I', 'you all' given for 'we exclusive', 'we exclusive' given for 'you all'), as well as unpredictable confusion of tense categories, with future and past tense forms, for example, cropping up sporadically in what were intended to be present tense paradigms.

Because of these problems, paradigmatic elicitation in Ura had to be largely abandoned in favour of a much more subtle approach whereby paradigmatically related forms were incorporated into whole sentences that were presented in Sye for translation into Ura. With this approach, the completion of paradigms is much slower, and it still proved difficult to elicit some kinds of information. In fact, there were some areas in which no reasonable amount of coaxing could produce the specific details for which I was searching. Therefore, this resulting account of the language unfortunately contains a number of structural and lexical gaps, which are openly acknowledged.

Although it is traditional to present a grammatical description as an introduction to a dictionary and accompanying texts, I have consciously chosen to present the dictionary first in this volume, followed by a collection of texts, with the phonology and grammar appear-

ing at the end. This is largely out of consideration for people from Erromango who might be interested in learning about Ura. Erromangans invariably see lexicography and the recording of oral tradition—rather than phonological and grammatical analysis—as being far more valuable products of linguistic research, and I would therefore feel more comfortable knowing that Erromangans opening this book towards the beginning are going to be faced with material that they may be interested in, rather than unintelligible paradigms or discussions of points of morphosyntax.

The chapter which follows the dictionary and texts describes the phonology of the language. Following this is a chapter on Ura non-verbal morphology, dealing with pronouns, nouns, adjectives and prepositions. The rather more complex patterns of verbal morphology are treated after this in a separate chapter. Following this are separate chapters on phrase- and sentence-level structures. Because Ura is not well known—and because under the circumstances it is unlikely that any more detailed description of the language will ever be produced—I have chosen to illustrate as many points as possible.

Because Ura and Sye are structurally very similar, this description should be treated in many respects as a companion to my *An Erromangan (Sye) grammar* (Crowley 1998a). The presentation of material in the two grammars is organised along very much the same lines, and using the same set of terminology in order to facilitate comparison between Ura and Sye. There is also a considerable amount of reference in this volume to the relevant sections of Crowley (1998a) for comparative purposes.

1.5 Typological overview

Ura—along with Sye—is a member of the Southern Vanuatu subgrouping of Oceanic languages. Not only do these languages have unusually contorted phonological histories for Oceanic languages, they are also distinguished typologically from languages of the neighbouring Central Vanuatu subgroup in that they are morphologically relatively complex. Where there are structural differences between Ura and Sye, we generally find that Ura is morphologically somewhat less complex than Sye.

The phoneme inventory of Ura is fairly straightforward, though it does maintain some phonemic contrasts apparently preserved from Proto Erromangan that have been lost in Sye. The phonotactic patterns of Ura allow for a considerable variety of consonant clusters word-medially, though—in contrast to Sye—there are no word-initial or word-final consonant clusters.

In its derivational morphology, Ura is fairly typical of Oceanic languages in that it makes productive use of prefixes and compounding, and less productive use of suffixes. While reduplication is attested, it seems to be much less frequently used than we find it to be in other Oceanic languages. One of the particular characteristics of the nominal morphology of Ura is the lack of complexity in the expression of possession. Sye lacks separately marked possessive constructions for a variety of alienable possessive categories typically found in other Oceanic languages, such as edible and drinkable possession, and Ura shares this lack. However, Ura has gone further than Sye in that it has largely eliminated the

separate pronominal suffixes used in the expression of inalienable possession. While there are still separate grammatical patterns for the expression of alienably and inalienably possessed nouns, the two patterns are much less distinct in Ura than they are in Sye. Another notable feature of the nominal morphology of Ura—as well as Sye—is the near categorical marking of number on nouns, and the fact that accompanying adjectives are also marked for number.

As is commonly found in Oceanic languages, there is prefixal marking of pronominal subject categories on verbs in Ura, and there is a particularly rich inflectional set of tense-aspect-mood markers. Not only is there a large number of inflectional categories distinguished in this language, but many of these categories are discontinuously marked by combinations of morphotactically separate prefixes for which the constituent elements do not always have definable meanings of their own. However, while objects are marked on many verbs with verbal suffixes in Sye—and many other Oceanic languages—this is another aspect of the morphology of Ura where there is significantly less well developed morphological marking than we find in Sye.

A salient feature of the verb morphology of Ura—and Sye—is the presence of complex patterns of root-initial mutation, with different root forms being determined by the nature of the preceding morphosyntactic environment. This represents a point of typological contrast between Erromangan languages and other Southern Vanuatu languages, which otherwise have invariant verb roots. In this respect, Ura and Sye share a point of areal similarity with the languages of Central Vanuatu, though the actual patterns of root modification in these groupings of languages are different in some significant respects.

Ura is a well-behaved SVO language in that it has prepositions, as well as postmodifying adjectives within the noun phrase. It differs syntactically from the common tendency in western Oceanic languages to have patterns of serial verbs, with such constructions seldom being encountered in Ura. However, Ura—along with the other languages of the Southern Vanuatu subgroup—has what we can refer to as an echo subject construction, in which a verb that has the same subject as the preceding verb is marked with a special reduced set of prefixes which replace the full set of subject prefixes.

2 Dictionary

There are over 1600 items of semantic information set out in the Ura–English section of this dictionary, arranged under just over 1300 separate entries. This data derives predominantly from my own fieldwork on Ura, though some additional material not included in my own data has been added from the unpublished notes of Jerry Taki, as well as a variety of older sources (Gordon 1889; Lynch 1982, 1983b) when this data is consistent with what I have already observed about the language.

2.1 Dictionary entries

2.1.1 Organisation of information

Entries in the dictionary in §2.2 have an internal structure as illustrated in the following sample:

novsalu, *n.*, chicken, hen/*netwo*. *Novsalu ar Ucai ceni novus ar Louvo*. Ucai’s chicken ate Louvo’s banana. See **urwa. novsalu aryarmon**, *n.*, rooster/*netwo itnatman*. See **urwa aryarmon. novsalu aryarvin**, *n.*, hen/*netwo itnahiven*. See **urwa aryarvin**.

The various elements within this entry provide the following kinds of information:

novsalu ,	entry form
<i>n.</i> ,	part of speech
chicken, hen	English gloss or translation equivalents
<i>/netwo</i> .	Sye equivalent (where this is known)
<i>Novsalu ar Ucai ceni novus ar Louvo</i> .	example sentence (or, occasionally, phrase) in Ura, in which the illustrated item appears either in the same form as at the head of the entry, or in some inflected or derived form.
Ucai’s chicken ate Louvo’s banana.	English translation of the example sentence (or phrase).
See urwa .	cross-reference to synonymous form in Ura

Idioms and phrasal items based on the headword are entered as complete entries that follow on within the same entry, as with the information for **novsalu aryarmon** ‘rooster’ and **novsalu aryarvin** ‘hen’ above.

With forms that have more than one sense, each sense is separately marked by means of a number within the entry. Homonymous forms, however, are indicated by superscript

numbers associated with separate entries. Thus, contrast the following:

nelou¹, *n.*, 1. canoe/*kinu*. *Nelou ar Willie, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu*. Navorom took Willie's canoe without asking permission and loaded up the children and went to the point. 2. ship/*ndovumar*.

nelou², *n.*, person from or belonging to a particular place or kind of place/*lou*. *nelou ne* river dweller.

The abbreviations for part of speech membership within dictionary entries are as follows:

<i>adj.</i>	adjective	<i>postmod.</i>	nominal postmodifier
<i>adv.</i>	adverb	<i>premod.</i>	nominal premodifier
<i>aux.</i>	auxiliary verb	<i>prep.</i>	preposition
<i>conj.</i>	conjunction	<i>pron.</i>	independent pronoun
<i>interj.</i>	interjection	<i>rel.loc.</i>	relative locational noun
<i>interr.</i>	interrogative	<i>v.</i>	ambivalent verb
<i>loc.</i>	absolute locational noun	<i>v.ditr.</i>	ditransitive verb
<i>n.</i>	indirectly possessed noun	<i>v.intr.</i>	intransitive verb
<i>poss.n.</i>	directly possessed noun	<i>v.tr.</i>	transitive verb
<i>poss.pron.</i>	possessive pronoun	<i>vp.</i>	verb phrase

Verbs (and auxiliary verbs) are entered in their uninflected citation forms since this is how speakers of Ura usually cite verbs, even though this often involves some root-initial accretion or segment modification, as described in §6.1. Sye glosses for verbs are entered their equivalent uninflected citation forms (Crowley 1998a:116–120), following the clearly stated preferences of speakers of the language that verbs should not be cited in what are perceived to be ‘childish’ underlying root forms. If an underlying root for an Ura verb differs from its citation form, it is presented immediately after the word class specification in both its basic and modified root forms. Verbal entries, therefore, appear as follows in the case of weak verbs (§6.1.2.1):

doqorwa, *v.intr.*, **toqorwa/doqorwa** laugh/*tovop*.

This means that the citation form of the verb is *doqorwa*, while the basic root form is *toqorwa* and the modified form of the root is *doqorwa*. Similarly, entries for strong verbs (§6.1.2.2) appear as follows:

nerkep, *v.intr.*, **erkep/anqep** fly/*nocep*.

Where it was not possible to ascertain whether a particular verb belongs to the weak or strong sets, the root is entered simply in its basic root form, e.g.

nergeli, *v.tr.*, **ergeli** swallow.

With morphologically complex headwords, the underlying segmentation is presented immediately after the word-class specification, as follows:

nerək, *v.intr.*, 1. **erək/qerək** ascend/*sac* 2. *n.*, **n-erək** uphill slope/*ntsac*.

This form indicates that the citation form *nerək* includes information both on the strong

verb with the alternating roots *erek* and *qerek*, as well as the derived noun *nerek*, for which the initial segment represents the nominalising prefix *n-* (§5.1.2.1.1).

2.1.2 Spelling

Words in Ura have been written in this dictionary in a spelling system that is basically the same as that which is widely used on Erromango today for Sye, and which is used in Crowley (1998a), as well as in examples of Sye which are presented in this volume. The main points that need to be remembered are that:

- (i) The symbol *g* is used to represent the sound that we write as *ng* in English words like *sing*.
- (ii) The symbol *k* is used to represent the sound that we write as *k* or *ck* in English words like *kick*.
- (iii) The symbol *c* is used to represent the voiced velar fricative in both Sye and Ura. This corresponds to the difference in pronunciation between words in Sye such as the following:

konor 'you sweated' *conor* '(s)he sweated'

The spelling system of Ura also makes use of the letters *b*, *d* and *q*, which are pronounced as follows:

- (i) At the beginning of a word and between two vowels, they are pronounced as [mb], [nd] and [ŋg]. The last sound is the same as we find in the middle of English words such as *finger*.
- (ii) In the middle of a word after consonants, they are pronounced as [b], [d] and [g].

Readers who have more than just a practical interest in the phonological characteristics of Ura words should refer to the more detailed treatment of Ura phonology, which is found in Chapter 4. A specific—and more detailed—treatment of the relationship between phonemic contrasts in Ura and orthographic symbols can be found in §4.7.

2.2 Ura–English dictionary

afro, *n.*, 1. brother of man (address term)

/avug. Afro, tani oromnine mip mevi ne.

My brother, get the bamboo for carrying water and come down and fill it with

water. 2. sister of woman (address term)

/avug. 3. friend (address term)/*avug.* See

avinsai, **avuksai**, **ahmusai**, **avuk**

ahleil, *poss.pron.*, their/*eniror. Sai nelin*

ovnalalau iriri kilkil ra nowin irais ahleil.

One day the children tied a fishhook to their grandfather's leg.

ahmu, *poss.n.*, friend (your)/*apmu.* See

avuk, **avin**

ahmusai, *poss.n.*, 1. brother of man (your)

lapmuhai. 2. sister of woman (your)

lapmuhai. See **avinsai**, **avuksai**, **afro**

ahneseg, *adj.*, true/*itnohog. Yarumne sai*

yetutavneregi moco ahneseg. The other chief did not believe that it was true.

ahnibis, *adv.*, long time ago/*itetwai.* See

atirwai, **deverwi**

ahninu, *adv.*, yesterday/*ninu. Nalinowe ar*

Yobut ceni umcas ar Lalim ahninu.

Yomput's dog ate Lalim's pig yesterday.

ahnuwe, *adv.*, day before yesterday/*nome.*

alauriyekye, *postmod.*, all, every

/comwisacsu. Alauriyekeye leil irva ataporgi mavos dahmas ra neveg orog. They all went across the river and were very happy because of the big feast. *Qisye alauriyekeye ureba ra sugai orog.* We will all go to the meeting house. See **calauriyekeye, alauri, calauri**

alumrag, *n.*, ancestor/*teven*.

alvini, *n.*, scorpion.

alvucalam, *v.intr.*, old/*netalam*.

alwin, *poss.n.*, nephew of man/*alwon*.

ar, *possessive marker*, of, belonging to/*en*.

aragi, *n.*, that person/*aragi*. *Aragi, umcas cohmol ra navran nivenu, taiba!* Hey you, the pig has fallen into a hole, kill it first! See **balka**

aran, *prep.*, on, in, at, locative preposition (with animate object)/*iran*.

aranleil, *prep.*, on, in, at them/*irand*.

aranqa, *prep.*, on, in, at you/*iram*.

aranqim, *prep.*, on, in, at us (exc.)/*iramam*.

aranqis, *prep*, on, in, at us (inc.)/*irant*.

aranyau, *prep.*, on, in, at me/*irag*. *Camadap isut aranyau.* She is sitting a long way from me.

aranyi, *prep.*, on, in, at him/her/it/*iran*.

arau, *poss.pron.*, my/*enyau, horug*. See **aryau**

argimi, *poss.pron.*, your (pl.)/*enogkmi, hormi*.

argimiwi, *loc.*, to/at your (pl.) place /*hormiwi, enogkmiwi*.

arka, *poss.pron.*, your (sg.)/*enogkik, horom*.

arkim, *poss.pron.*, our (exc.)/*enogkam, hormam*. *Novul arkim lama.* Our language is difficult.

arkimwi, *loc.*, to/at our (exc.) place /*hormamwi, enogkamwi*.

arkis, *poss.pron.*, our (inc.)/*enogkoh, horet*.

arkiswi, *loc.*, to/at our (inc.) place/*horetwi, enogkohwi*.

armai, *adj.*, good/*armai*. *Ken canarufa armai soku ovon arusva.* Ken sings well

like Europeans.

arube, *n.*, right-hand side/*meveh*.

arusva, *n.*, European/*nehvo*. *Ken canarufa armai soku ovon arusva.* Ken sings like Europeans.

arusvasvas, *n.*, tinea versicolor/*netrovohvo*.

arusvawi, *loc.*, open grassland/*ilwawi*.

Yerema lama cebenim madaqis madamli qis ra dahlwa qei arusvawi. The warrior will come and kill us all in the village here in the grassland.

arvau, *adj.*, new/*litvau*.

arvotcan, *prep.*, in the middle, between /*ilvucten*. *Yarap arvotcan gimi gelu.* He sat between the two of you.

arwaqiwi, *n.*, part of leg behind knee

arwat, *adj.*, bad/*ur*. *Iyi yerema arwat.* He is a bad person.

arwe, *adv.*, day after the day after tomorrow, three days hence/*winag*.

aryarmon, *adj.*, male/*itnatman*.

aryarvin, *adj.*, female/*itnahiven*.

aryau, *poss.pron.*, my/*enyau, horug*. See **arau**

aryawi, *loc.*, to/at my place/*enyawi, horugwi*. *Yaqerek minoburak aryawi.* I will go up and work at my place.

arye, *rel.loc.*, outside/*ilat*. *Burbut irahlumne arie.* They have almost arrived outside.

aryi, *poss.pron.*, his, her, its/*eni*.

atam, *adj.*, huge/*nivorih*. See **nivoris**

ataporgi, *loc.*, across the river/*nogkonu*.

Alauriyekeye leil irva ataporgi mavos dahmas ra neveg orog. They all went across the river and were very happy because of the big feast.

atarpaleg, *n.*, scar/*natpond*. See **yamruk**

atirwai, *adv.*, long time ago/*itetwai*.

Nomorop atirwai lama. Life was difficult a long time ago. See **ahnibis, deverwi**

atu, *interr.*, which/*itoc*.

avin, *poss.n.*, his/her friend/*aven*. See **avuk**,

ahmu

avinsai, *poss.n.*, 1. brother of man/*avenhai*.
Avinsai itaniyip uhnomu movohgi ceni.
 His brother brought down the fish and
 gave it to him and he ate it. 2. sister of
 woman/*avenhai*.

avni, *adj.*, last/*avni*.

avugwor, *n.*, namesake/*avnin*.

avuk, *poss.n.*, 1. brother of man (address
 term)/*avug*. 2. sister of woman (address
 term)/*avug*. 3. friend (address term)/*avug*.
 4. my friend/*avug*. See **afro**, **avin**, **ahmu**

avuksai, *poss.n.*, 1. brother of man (my)
/lavughai. 2. sister of woman (my)
/lavughai. See **avinsai**, **afro**, **ahmusai**

awe, *adv.*, day after tomorrow/*weme*.

awin, *poss.n.*, husband/*ahwon*.

bacan, *adv.*, 1. only, all/*wocon*. *Yomo
 bacan uvuvu gi yarmis*. That is all to the
 story of the devil. 2. very/*wocon*.
*Yovlipohgi memoco: Afro, navyanqa
 armaives bacan*. He told him: Brother,
 your voice is very nice. See **aragi**

bagimi, *postmod.*, by yourselves/*pekimi*.

bahlini, *inter.*, thanks/*palogi*.

baiyi, *postmod.*, by oneself/*peiysi*.

balacis, *n.*, daytime, main part of the day,
 midday/*pwacah*.

baleil, *postmod.*, by themselves/*peiror*.

balka, *n.*, that person/*apmu*. *Kinarkobu
 balka*. Come to the aid of that person in
 the fight. See **aragi**

balwalip, *n.*, afternoon/*pwarap*. *Ureba ra
 nobun qivin Umatwo momebenim udahlwa
 balwalip*. We will go to Umatwo Point
 and come to the village in the afternoon.

baqa, *postmod.*, by yourself/*pekik*. *Qa baqa
 kinobu*. You will do it by yourself.

baqim, *postmod.*, by ourselves (exc.)
/pekam.

baqis, *postmod.*, by ourselves (inc.)/*pekoh*.

barmonuk, *n.*, heart/*umpatmonuc*. See

ubarmonuk

bayau, *postmod.*, by myself/*peyau*.

bayau, *postmod.*, by myself/*peyau*. *Yau
 bayau yaunobu*. I will do it by myself.

bedop, *n.*, ashes/*pentop*.

behnuri¹, *conj.*, afterwards, and then
/pehnuri. *Qurabuni nalinowe madai sai
 umcas behnuri ureqeni*. We will take the
 dogs hunting and kill a pig and then eat it.

behnuri², *prep.*, before/*pehnuri*. *Ivenim
 behnuri qa*. He came before you. *Iyi
 cebenim behnuri qis*. She will come before
 us.

belek, *adj.*, older, elder (child). *Nehni belek
 yera ra dohmus*. His elder son was in the
 garden.

belmela, *n.*, night/*pumroc*. *Yemerevni
 metucmetuk bacan belmela*. It was raining
 very steadily in the night.

bihni, *prep.*, for, purposive preposition
/nimsin. *Yadani sai uromnine bihni worevi
 ne san Nanben*. I will get a length of
 bamboo to scoop water for Nanpen.

bocbon, *poss.n.*, grandchild/*mocpon*. *Sai
 yarmis yemera ra nobuwa minip
 minomrokgi neveg ar sai irais qal ovon
 robocbonmila*. A devil lived up the hill
 and came down and stole the food of the
 old man and his grandchildren. See

bocbuk, bohmu

bocbuk, *poss.n.*, grandchild (my)/*mocpug*.
 See **bocbon**, **bohmu**

bocup, *n.*, heaven, sky/*popuc*.

bohdelgen, *poss.n.*, temple (on head)
/potelgon.

bohdo von, *poss.n.*, pubic area where hair
 grows/*potnetnin*.

bohgi, *prep.*, to, dative preposition/*pogi*.
*Yamdabe bohgi yerema mori arusva
 yivenim qei*. I am speaking to this
 European who has come here.

bohgil, *prep.*, to them/*ponor*.

bohgimi, *prep.*, to you (pl.)/*pogkum*.

Yawovli kobahlini bohgimi alauriyekeye. I said thank you to you all.

bohmu, *poss.n.*, grandchild (your)/*mocpmu*.

See **bocbon**, **bocbuk**

Bohnalvin, *n.*, Potnarvin/*Potnarvin*.

bohnann, *poss.n.*, base of neck/*potnowan*.

bohnetop, *n.*, fish variety/*potnetop*.

bohnevilmenn, *poss.n.*, bladder/*potnevlamin*.

bohnimlip, *n.*, charcoal/*potmelvag*.

bohnin, *poss.n.*, 1. base 2. tree variety
/potnin.

bohnivi, *n.*, back/*ntan*.

Bohnuma, *n.*, Potnuma/*Potnuma*.

bohnurvo, *n.*, stonefish/*potnuntvo*.

boicu, *n.*, blowfish/*umpoicu*.

boka, *prep.*, to you/*ponoc*.

bokim, *prep.*, to us (exc.)/*pogkam*.

Camdavagi bokim. She threw it to us.

bokis, *prep.*, to us (inc.)/*pogkoh*. *Itavali novul bokis*. He sent us a message.

bolvo, *adv.*, tomorrow/*mrann*. *Yabenim magsi qa bolvo*. I will come and see you tomorrow.

bopolvo, *n.*, morning/*pruvcum*.

boqu, *n.*, banyan tree variety/*pogku*. *Peter im Willie ireci ni mai uhnomu unayai ra boqu gi nefena ahleil*. Peter and Willie climbed the tree and shot a bird in the banyan tree with their bow. See **noboqu**

borinan, *poss.n.*, neck/*nowan*. See **nan**

borvo, *n.*, banana variety/*poti*.

botovlek, *n.*, stem of coconut frond/*poloki*.

boyau, *prep.*, to me/*poyau*. *Iseivasi uhnomu boyau*. He sold the fish to me.

bulau, *n.*, purple swamphen/*umpulau*.

Bunmougo, *n.*, Punmougo/*Punmougo*.

bunvat, *n.*, fish variety/*uvwis*, *punvat*.

burbut, *adj.*, 1. short/*potcon*. *Yarvin burbut comrokgi sai yalu miva ra plen meba nobuwa sai*. The short woman kidnapped a child and went on a plane and was going

away to another island. 2. *prep.*, near, close to/*potpot*. *Camadap burbut yau*. She is sitting close to me.

buwip, *loc.*, deep inside, deep down
/limpwap.

calauri, *postmod.*, all, every/*comwisu*. See **calauriyekeye**, **alauriyekeye**, **alauri**

calauriyekeye, *postmod.*, all, every
/comwisacsu. See **alauriyekeye**, **calauri**, **calauriyekeye**

corevenuwo, *n.*, yam variety/*corevenuwo*.

da, *inter.*, what/*se*. *Da kinobu?* What will you do?

dabe, *v.intr.*, **tabe/dabe** 1. tell story, chat
/tampi. *Yamdabe bohgi ra novul aryau Ura*. I am chatting to him in my language Ura. 2. *n.*, **n-tabe** story/*ntampi*. *Dabe aryau urkis inefeli qei*. My short story concludes here.

dabelgen, *prep.*, with, accompanitive
preposition/*tampelgon*.

dabelyak, *v.tr.*, **tabelyak/dabelyak** have in abundance. *Ovon levsau ar dera iramdabelyak neveg*. My father's servants have food in abundance.

dabu, *v.tr.*, **tabu/dabu** gut, remove gut of
/tampwi

dadek, *v.intr.*, **tadek/dadek** 1. wake up/*tuc*. *Tadek bopolvo unmes*. Wake up early in the morning. See **nerpelek** 2. get up/*tuc*. *Tadek muwade*. Get up and stand.

dadumwi, *v.tr.*, **tadumwi/dadumwi** ask permission for/*tantumpwi*. *Nelou ar Willie, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qiven nivenu*. Navorom took Willie's canoe without asking permission and loaded the children up and went to the point. See **navlahrumni**

dahlei, *v.tr.*, **tahlei/dahlei** get dirt on, make dirty/*talei*.

dahlini, *v.tr.*, **tahlini/dahlini** 1. kill/*talogi*.

Nalinowe ar Yobut ceni umcas ar Lalim mitahlini ahninu. Yomput's dog ate Lalim's pig and killed it yesterday.

2. murder/*talogi*. *Robocbonmila rasai mitai yarmis mitahlini.* His grandchildren just beat up the devil and killed him. See **tai**

dahlwa, *n.*, village/*ntemne*. *Yarmis mo yeni ovoremla mitamli ra dahlwa.* That devil ate up the people in the village.

dahmas, *adv.*, 1. very, much/*ntamah*. 2. *postmod.*, many/*ntamah*. *Ovon nebelgeni dahmas ra nelelam.* There were many leaves on the road.

dahmi¹, *aux.*, **tahmi/dahmi** try to/*tapmi*. *Yadahmi mabul ra Ura.* I am trying to speak in Ura.

dahmi², *n.*, things/*syamesu*. *ovon dahmiye* everything. See **dahmla**

dahmla, *n.*, things/*syamesu*. *Leil iremahribohni mavoya markobu dahmla worovovu.* They started wandering and looking for things to play with. See **dahmi**

dai, *v.tr.*, **tai/dai** 1. hit, punch/*tai*. 2. fight with/*tai*. 3. beat up/*tai*. *Robocbonmila rasai mitai mitahlini.* His grandchildren just hit him and killed him. 4. kick/*tai*. *Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau gelu kou kurimatau cetwanbu.* The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn't catch up with him. 5. kill/*tai*. *Ihdai sai yarmis.* They killed a devil.

Yerema lama cebenim madaqis madamli qis ra dahlwa qei arusvawi. The warrior will come and kill all of us in the village here in the grassland. See **dahlini**. **dai nar**, *vp.*, **tai nar/dai nar** put down boundary marker/*tai nar*. **dai novus**, *vp.*, **tai novus/dai novus** cut down banana/*tai naram*. **dai uhnomu**, *vp.*, **tai uhnomu/dai**

uhnomu catch fish/*tai nomu*. *Narinam civa madai uhnomu ra de qal Norvah.* Narinam went to catch fish with Norvah.

daiba, *v.tr.*, **taiba/daiba** fend off (blow) /*taipe*.

daibelek, *v.tr.*, **taibelek/daibelek** open /*taipelac*.

daiborceni, *n.*, yam variety/*taipotcone*i.

dal, *n.*, taro/*ntal*. *Ceqeni bacan dal.* He will eat only taro. **dal nivya**, *n.*, taro variety /*ntalevy*e.

dalgi, *v.tr.*, **tagi/dalgi** ask/*tagkli*. *Yadalgi qa.* I will ask you. *Kobahlini madalgi yau.* Thank you for asking me.

dali, *v.tr.*, **tali/dali** satiated, have enough to eat/*tali*. *Keniye citali qa qu?* Have you eaten enough?

dalni, *v.tr.*, **talni/dalni** wind up/*talni*.

dalwagi, *v.tr.*, **talwagi/dalwagi** 1. beat /*telwogi*. 2. exceed/*telwogi*. See **davarugi**

dalyek, *v.intr.*, **talyek/dalyek** drag fire across garden to burn off rubbish/*tayoc*.

damcai, *v.intr.*, **tamcai/damcai** brace oneself while walking downhill/*tampcai*.

damle¹, *n.*, in-law/*ntample*. See **urom**

damle², *n.*, island cabbage/*ntample*. *Afro, kodovu damle orog.* Brother, pick lots of island cabbage.

damli, *v.*, **tamli/damli** 1. finish/*tamli*.

Yarmis mo yeni ovoremla mitamli ra dahlwa. The devil ate up the people in the village. *Iramaye nibi mitamliye miteti unabonleil.* They chewed the sugarcane and finished it and returned to their home. /*tampli*. See **nalauri**, **nevyehinye** 2. *aux.*, finish doing/*tamli*. *Yautamli neni neveg.* I have finished eating the food.

damlu, *v.intr.*, **tamlu/damlu** blow nose /*tampru*.

damrak, *v.intr.*, **tamrak/damrak** rest head on something as pillow/*tamprac*.

damrekgi, *v.tr.*, **tamrekgi/damrekgi** turn

wrong way around/*tamprukgi*.

damri, *v.tr.*, **tamri/damri** hold between thighs/*tampri*.

damsi¹, *v.tr.*, **tamsi/damsi** uproot/*tamsi*.

damsi², *v.tr.*, **tamsi/damsi** answer/*tamsi*.

damsi³, *v.intr.*, **tamsi/damsi** play football /*tamsi*. *Betty im Janet iradamsi ra dan sugai ar John*. Betty and Janet are playing football behind John's house.

dan, *poss.n.*, 1. skin/*ntan*. See **nocles dan** 2. surface/*ntan*. *Nobudovlau cemedra dan dena bacan*. The *nobudovlau* insect just lives on the surface of the ground. 3. back/*ntan*. 4. behind/*ntan*. *Uvoi canavle ra dan sugai ahleil*. Uvoi is weeding behind their house.

danbelek, *v.tr.*, **tanbelek/danbelek** chase /*etvilgoni*. See **nelesi**

danei, *n.*, coconut husk/*ntanoki*.

dani¹, *v.tr.*, **tani/dani** 1. get, take, bring/*vai*. *Nelou ar Wili, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu*. Navorom took Willie's canoe without asking permission and loaded up the children and went to the point. 2. carry/*vai*. **dani armai** *vp.*, feel good/*vai armai*.

dani², *n.*, **dan ni** bark of tree/*ntanei*.

danibelek, *v.tr.*, **tani-belek/dani-belek** take out, take away/*vaipelac*. *Itanibelek marogi yau*. She took it away from me. *Kadanibelek uhnomu minarogi nelou*. You will take the fish out of the canoe. See **nivsi**

danidi, *v.tr.*, **tani-di/dani-di** mistreat /*vaindi*.

danimesiba, *v.tr.*, **tani-mesiba/dani-mesiba** take/*vaimpe*.

danimesibenim, *v.tr.*, **tani-mesibenim /dani-mesibenim** bring/*vaimpelom*. *Navorom cai uvla gelu im moqum gelu mavai ra nelou mitanimesibenim*.

Navorom speared two mullet and two parrotfish and loaded them into the canoe and brought them back.

danives, *v.tr.*, **tani-ves/dani-ves** treat well /*vaiveh*.

daniyip, *v.tr.*, **tani-yip/dani-yip** bring down, take down/*vaisep*. *Avinsai itaniyip neveg movohgi ceni*. His brother brought the food down and gave it to him and he ate it.

danlumut nowin, *poss.n.*, upper side of foot/*ntanmit non*.

danvu, *v.tr.*, **tanvu/danvu** 1. cut/*tantvi*. *Itanvu neveg movohgi Yelifati urkis*. He cut the food and gave Yelifati a little. See **narvi** 2. go across, cross/*tantvi*. *Irovocor ra nivlek mitanvu ne*. They walked over the bridge across the river. **danvu nelin**, *vp.*, **tanvu nelin/danvu nelin** settle on time, agree on time/*tantvi ndan*.

darai, *v.tr.*, **tarai/darai** flick with finger /*tetai*. **darai legen**, *vp.*, **tarai legen/darai legen** clap/*taviri norun*.

dararal, *v.intr.*, **tararal/dararal** slip, slide /*tenahar*. *Yarmis yemitararal ra nowin irais mori ciririwi kilkil*. The devil slid along the leg of the old man which a hook had been tied to. See **nararal**

daro, *v.intr.*, **taro/daro** think/*taru*. *Yautaroye*. I have thought.

darogi, *v.tr.*, **taro-gi/daro-gi** 1. think about /*tarwogi*. 2. remember/*tarwogi*. *Yadarogi qa*. I will remember you.

dasisi, *v.intr.*, **tasisi/dasisi** flower/*tasisi*.

dasyasye, *v.intr.*, **tasyasye/dasyasye** smooth/*nasyasye*. See **nararal**

dau, *n.*, native lychee/*ntau*.

davagi, *v.tr.*, **tavagi/davagi** throw/*tavogi*. *Yitai mitavagi ra de*. He killed it and threw it into the sea.

davahri, *v.tr.*, **tavahri/davahri** tear, rip /*tovahri*.

davali, *v.tr.*, **tavali/davali** send/*tamuli*.

Yadavali boka. I will send it to you. **davali novul**, *vp.*, **tavali n-ovul/davali n-ovul** send word/*tamuli nam*. *Itavali novul*. They sent word.

davarugi, *v.tr.*, **tavarugi/davarugi**

1. beat/*telwogi*. 2. exceed/*telwogi*. See **dalwagi**

davau, *adv.*, not/*tau*. See **davawi**

davawi, *adv.*, not, none, no/*tawi*. *Davawi nacava*. There is no kava. *Yau davawi yarvin*. I have no wife. See **davau**. **davawi sai**. not at all, none at all. **davawi sai lasai**, *n.*, nothing/*tahai sesai*. *Nigei davawi sai lasai yamamli*. Perhaps I have nothing to say. See **davawi sai lesai**. **davawi sai yerema**, *n.*, nobody

davayek, *v.intr.*, **tavayek/davayek** crawl

Itavayoc. *Yalu urkis camdavayek*. The small child is crawling.

davi, *v.intr.*, **tavildavi** practise sorcery/*tavi*.

See **daviwar**

davisvis, *v.intr.*, **tavisvis/davisvis** ready
Itavehveh

daviwar, *v.intr.*, 1. **taviwar/daviwar** practise sorcery/*taviwar*. See **davi**. 2. *n.*, **n-taviwar** sorcery/*ntaviwar*.

davlai, *v.tr.*, **tavlai/davlai** butcher (large animal)/*tavlai*.

davlivli, *v.tr.*, **tavlivli/davlivli** shake (firewood) as one is walking to keep fire alight
Itavlivli. *Yarmis camdavlivli nabaveg*. The devil is shaking the firewood.

davnere, *v.intr.*, **tavnere/davnere** believe
Itavniri.

davneregi, *v.tr.*, **tavnere-gi/davnere-gi** believe/*tavnirigi*. *Yarumne sai yetutavneregi mocu avin cenimrovul*. The other chief did not know that his friend was lying.

davrap, *v.intr.*, **tavrap/davrap** (of fish) flap on shore/*tevtap*.

davri¹, *v.tr.*, **tavri/davri** choose/*tampoli*.

See **noplei**, **namsi**

davri², *v.tr.*, **tavri/davri** share/*tavri*. See **nervavwi**, **nervurakgi**

davrivru, *v.tr.*, **tavrivru/davrivru** forget
Itavrivri.

davsehgi, *v.tr.*, **tavsehgi/davsehgi** teach
Itavsogi. *Camdavsehgi ovnalalau*. She is teaching the children.

davudan, *v.tr.*, **tavudan/davudan** gossip about/*tavuntan*.

dayali, *n.*, shadow/*tali*. See **namolin**

de, *n.*, 1. sea/*ntoc*. *Tom im Anna iramaqe ra de*. Tom and Anna are swimming in the sea. 2. salt water/*ntoc*. 3. salt/*ntoc*. See **netukus**

debor, *v.intr.*, **tebor/debor** sing traditional song/*tempor*.

degegeni, *n.*, **degen ni** branch of tree
Indogonei.

degen, *poss.n.*, 1. hand/*norun*. 2. arm
Inorun. See **logun**, **legen**

degengi, *n.*, **degen-gi** one of a pair, one side of/*nogkongo*. *Ivsamovuk nihmiqa degengi*. Close one of your eyes.

deglegen legen, *poss.n.*, finger
Indogrogonorun.

dehnak, *n.*, cicada that makes noise by itself during the night/*tetnac*.

delau, *v.intr.*, **telau/delau** wander/*telau*.

delcam, *v.intr.*, **telcam/delcam** warm oneself by fire/*telcam*.

delcor, *n.*, spear point/*telcor*.

delemda, *v.intr.*, **telemda/delemda** green
Itelemte.

delfi, *v.tr.*, **telfi/delfi** drink through lips, slurp/*telvi*. *Yadelfi ne*. I will slurp the water through my lips.

delgen, *poss.n.*, 1. ear/*ntelgon*. 2. leaf
Intelgon. See **nebelgen**

delgene, *n.*, **delgen ne** river bank/*Intelgonu*.
Umcas arwasyan ceni dohmus ar

yarumnemla legen mori ra delgene ataporgi. The pregnant pig ate some of the chiefs' gardens that were on the river bank across the river.

delgeni, *n.*, **delgen ni** leaf/*nogklinei*. See **nebelgeni**

delgisgin, *adj.*, deaf/*ntelgipat*.

delkouni, *v.tr.*, **telkouni/delkouni** go over *ltelouni*.

delnesau, *n.*, juvenile parrotfish/*telnehau*.

delwis, *n.*, yam variety/*telwoh*.

dena, *n.*, 1. ground, earth, soil/*nmap*.

2. land/*nmap*.

denisvi, *v.tr.*, **tenisvi/denisvi** (of grass) grow all over, overgrow/*tenihpi*. *Novlelmut yerpo dahmas, itenisvi ovon dahmla mori yowi*. The grass grew a lot, it overgrew the things he had planted.

depihnil, *v.intr.*, **tepihnil/depihnil** perform traditional dance by dancing in the entire space between the dancers to either side, rather than remaining in a single position *ltempet*.

dera, *n.*, father (address term)/*nate*.

derelwa, *v.intr.*, **terelwa/derelwa** burp, belch/*torilwo*.

desi¹, *v.tr.*, **tesi/desi** sharpen (blade)/*tesi*.

desi², *v.tr.*, **tesi/desi** soften with teeth/*tesi*.

desok, *v.intr.*, **tesok/desok** beg. *Rimin yivenim arye mocsu nehni memitesok aran*. The father came outside and saw his son and begged him.

deswa, *v.intr.*, **teswa/deswa** lean/*tehwo*.

deswai, *v.tr.*, **teswai/deswai** tell (lie) *lteswai*.

detar, *v.intr.*, **tetar/detar** clear/*tetar*.

deti, *v.intr.*, **teti/deti** return, go back, come back/*torilki*. *Iramaye nibi mitamliye miteti unabonleil*. They chewed all the sugarcane and then went back to their homes.

detovu, *n.*, 1. mound 2. hillock/*tetovu*.

devacau, *n.*, coconut leaf mat variety

ltevacau.

devarap, *n.*, Indian coral tree/*narap*.

devehni, *v.tr.*, **tevehni/devehni** wait for, await/*tevetwi*. *Nomwat yitevehni qis qelu*. Nomwat waited for the two of us. See **deverwi**

deverwi¹, *v.tr.*, **teverwi/deverwi** wait for, await/*tevetwi*. *Yemoco cadahmi minahlei urkis bacan medeverwi maqam cinip somogi*. He wanted to try to lie down just a little and wait for the sun to go down a bit more. See **devehni**

deverwi², *adv.*, long time ago/*itetwai*. See **atirwai, ahnibis**

deves, *n.*, banana variety/*teveh*.

devesel, *v.intr.*, **tevesel/devesel** make noise through pursed tongue/*nevehel*.

deveta, *v.intr.*, **teveta/deveta** worship *lteveta*.

deyeti, *v.tr.*, **teyeti/deyeti** shinny up (tree) *lteti*.

digen, *poss.n.*, 1. underside, underneath *lnetgon*. *Nalinowe canahlei ra digen nivlek*. The dog is sleeping under the bed. 2. armpit/*novletgon*.

dini¹, *v.tr.*, **tini/dini** cover/*seni*. See **narvahgi**

dini², *v.tr.*, **tini/dini** put above/*tani*. See **naruvihgi**

dire, *n.*, Tahitian chestnut/*nteli*. See **nimil**

dirwai, *adv.*, before/*etwai*.

dit, *n.*, slinging stick/*ntit*.

dobohnemi, *v.tr.*, **topohnemi/dopohnemi** stare at/*topotnemi*.

dobon, *poss.n.*, 1. juice/*ndompon*. 2. oil *lndompon*.

dobonei, *n.*, **dobon nei** coconut cream *lndompon noki*.

dobonihmi, *poss.n.*, **dobon nihmi** tears *lnulipmi*.

dobonovli, *n.*, **dobon novli** pus/*novsar*. See **novsar**

dobor, *adj.*, holy/*tomp*or.

doburwai, *n.*, 1. bush/*ntop*avo, *toput*wai.

Qimirafire mopolesi navyan nalinowe ra doburwai. We ran after the dog's voice in the bush. 2. grass/*ntop*avo.

dofa, *v.intr.*, **tofa/dofa** burnt/*netpo*. *Neveg citofa.* The food is burnt.

dofofek, *v.intr.*, **tofofek/dofofek** squat
/tevocvoc.

dogomri, *v.tr.*, **togomri/dogomri** bark at
/togompri. *Nalinowe itogomri sai umcas nivoris.* The dog barked at a huge pig.

dohmus, *n.*, garden/*ndenuc*. *Umcas arwasyan ceni dohmus ar yarumnemla legen mori ra delgene ataporgi.* The pregnant pig ate the garden of some chiefs on the river bank across the river.

dokak, *v.intr.*, **tokak/dokak** cluck/*tokak*.
Urwa camdokak. The chicken is clucking.

dopa, *adj.*, useless, inconsequential, of no value/*nendwavo*.

doqorwa, *v.intr.*, **toqorwa/doqorwa** laugh
/tovop. *Itoqorwa aranyau.* She laughed at me.

dorani, *n.*, rifle/*ntorani*.

dori, *v.tr.*, 1. **tori/dori** mark/*tori*. 2. *n.*, **n-tori** mark/*tori*.

dorkihli, *v.tr.*, **torkihli/dorkihli** draw apart, open (something that has two sides)
/torugkli. *Torkihli nihmiqa.* Open your eyes. See **noreqip**

dormarmis, *n.*, cemetery/*ntenmatmah*.

dormeves, *v.intr.*, **tormeves/dormeves** do unintentionally/*tormeveh*.

dormun, *v.tr.*, **tormun/dormun** bury/*tenmi*.
Qimihdormun ovoremla mori ihdahlinil ra navcat. We buried the people whom they had killed in the battle. See **nisvi**

dorog, *v.intr.*, **torog/dorog** serve.

dorpek, *v.intr.*, **torpek/dorpek** fart loudly
/torpoc.

dorpesi, *v.tr.*, **torpesi/dorpesi** pour/*torpehi*.

Torpesi ne ra nubam. Pour the water over the yams.

dorpis, *n.*, lightning/*torpis*.

dorup¹, *v.intr.*, **torup/dorup** bare one's buttocks/*tampup*.

dorup², *v.intr.*, **torup/dorup** look down
/telahep. See **neterek**

douri, *v.tr.*, **touri/douri** pull up, uproot (grass, weeds)/*tour*i.

dovohni, *v.tr.*, **tovohni/dovohni** light, set fire to/*tovni*. See **nehni**

dovon, *poss.n.*, belly/*netnin*. **dovon legen**, *poss.n.*, palm of hand/*momponorun*.

dovonowin, *poss.n.*, **dovon nowin** sole of foot/*momponon*.

dovu, *v.tr.*, **tovu/dovu** pick (leaves)/*tovi*.
Kodovu damle orog. Pick lots of island cabbage.

dovun, *poss.n.*, mound/*ndovun*. **dovun mola**, *n.*, sugar/*ndovun* mole.

dovuni, *n.*, **dovun ni** rotten tree trunk
*/ndovune*i.

duglas, *n.*, sea snake/*tugklah*.

dulyar, *v.intr.*, **tulyar/dulyar** shred bark of cottonwood tree into fine fibres/*tulyar*.

durem, *postmod.*, ten/*narwolem*. **durem gelu**, *postmod.*, twenty/*narwolem nduru*.

durem tapolgiba lemelu, *postmod.*, fourteen/*narwolem tavgoneh ndvat*.

durem tapolgiba misai, *postmod.*, sixteen/*narwolem tavgoneh mehikai*. **durem**

tapolgiba qehli, *postmod.*, thirteen/*narwolem tavgoneh ndehel*. **durem**

tapolgiba gelu, *postmod.*, twelve/*narwolem tavgoneh nduru*. **durem**

tapolgiba sai, *postmod.*, eleven/*narwolem tavgoneh hai*. **durem tapolgiba sinehli**,

postmod., eighteen/*narwolem tavgoneh sukrimndehel*. **durem tapolgiba sinelu**,

postmod., seventeen/*narwolem tavgoneh sukrimnduru*. **durem tapolgiba sinivat**,

postmod., nineteen/*narwolem tavgoneh*

sukrimendvat. durem tapolgiba
suworem, *n.*, fifteen/*narwolem tavgoneh*
sukrim.
du, *n.*, kind of vine/*tru.*
duvtup, *v.intr.*, **tuvtup/duvtup** sip/*tuvtup.*
duwa, *interr.*, where/*liya.*
duwei, *adj.*, blind/*ei, nimtei.* See **nimdei**
ehnen, *poss.n.*, mother/*ndinme.* *Ehnen*
carvihgi neveg ra nivlek unayai. His
 mother put the food out of reach on the
 shelf above.
ei, *inter.*, no/*ei.*
enim, *v.intr.*, come!/*elom! Enim mahlei qei.*
 Come and lie down here. Singular
 imperative of **venim**
erema, *n.*, other one/*eteme.* *Erema urkis*
yemoco: Yau urkis kou sai avuksai nivoris.
 The other small one said: I am small but
 one of my brothers is very big.
erpa, *loc.*, over there/*ilampe.*
eten, *poss.n.*, nephew of woman/*eten.*
eyowar, *adj.*, saved/*eyowar.* *Yesu imis*
movkis eyowar. Jesus died and saved us.
fihnicre, *n.*, 1. finger (little), pinky 2. toe
 (little)/*pehnikri.*
gi, *prep.*, with, instrumental preposition/*gi.*
Peter im Willie ireci ni mai uhnomu
unayai ra boqu gi nefena ahleil. Peter and
 Willie climbed the tree and shot a bird in
 the banyan tree with their bow.
gilama, *adv.*, 1. very/*gindomo.* *Thomas*
canamarat gilama metweni neveg nelin
qelu. Thomas is very sick and he hasn't
 eaten for two days. 2. *postmod.*, many
 /*gindomo.* *Yamagsi navani gilama.* I can
 see many fruits.
gimi, *pron.*, you (pl.)/*kimi.* *Irvenim gimiye*
ureba menavai vaimre. You all come and
 we will go and gather oranges.
ginimis, *postmod.*, many/*ginmah.* *Novul*
ginimis yatwetailap. There are many
 words that I have not written yet.

giquei, *loc.*, in this direction/*geigko.*
goube, *loc.*, over in that direction/*gompe.*
goubeyok, *loc.*, up in that direction
 /*gompihac.*
goubeyoup, *loc.*, down in that direction
 /*gompihep.*
ihnom, *adv.*, quick/*itnom.*
ila, *n.*, maggot/*nilah.*
ilis, *n.*, nits of lice/*nelis.*
im, *conj.*, and/*im.* *Navorom cai uvla qelu im*
moqum qelu mavai ra nelou
mitanimesibenim. Navorom speared two
 mullet and two parrotfish and loaded them
 into the canoe and brought them back.
imo, *premod.*, this, that/*imo.*
imrehlin, *poss.n.*, knee/*nompunetren.* See
nimrehlin
imri, *n.*, rib/*nempri.* See **nimri**
irais¹, *n.*, 1. grandfather/*itais.* 2. old man
 /*itais.*
irais², *n.*, moon/*itais.* See **mov**
irwit, *n.*, thatch style (with wild cane)/*irwit.*
isup, *n.*, spleen/*nesip.*
isut, *rel.loc.*, far away, long way off/*isut.*
Yamadap isut aranleil. I am sitting a long
 way from them.
ita, *inter.*, OK, all right/*ita.*
iva, *v.intr.*, go!/*eve!* Singular imperative of
va
iyi, *pron.*, he, she, it/*iyi.*
kilkil, *n.*, fishhook/*kilkil.* *Sai nelin*
ovnalalau iriri kilkil ra nowin irais ahleil.
 One day the children tied a fishhook to
 their grandfather's leg.
kobahlini, *inter.*, thank you/*kompalogi.*
Yawovli kobahlini bohgimi alauriyekye. I
 said thank you to you all. *Kobahlini Yesu*
gi neveg. Thank you Jesus for the food.
kobahlini dahmas, *inter.*, thank you very
 much/*kompalogi ntamah.*
kou, *conj.*, but/*kou.* *Erema urkis yemoco:*
Yau urkis kou sai avuksai nivoris. The

other small one said: I am small but a brother of mine is big.

kurimatau, *n.*, cow, bull, cattle/*kau*.

Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn't catch up with him.

lalwolek, *n.*, eyeball/*yalworoc*.

lama, *adj.*, 1. strong, hard/*ndomo*.

2. difficult/*ndomo*. *Qimremeda ra nomorop mori lama.* We used to live a difficult life. See **nagalau**

lani, *n.*, buttress root/*netuvlogon*.

lanyeg, *n.*, wild cane/*ndenyug*.

lasai, *n.*, thing/*sesai*.

lator, *n.*, line/*lator*.

lau, *n.*, 1. heliconia plant/*ndau*. 2. heliconia leaf/*ndau*. *Ihdanibelek lau mori irarvahgi dal.* They removed the heliconia leaves that they had covered the taro with.

laupat, *n.*, victory leaf/*uloreh*.

laupe, *adj.*, 1. long/*tantop*. 2. tall/*tantop*.

lavnan, *poss.n.*, wife/*retpon*. See **rivan**

legen¹, *poss.n.*, 1. hand/*norun*. 2. arm /*norun*. See **logun**, **degen**

legen², *postmod.*, some/*nogkon*. *Umcas arwasyan ceni dohmus ar yarumnemla legen mori ra delgene ataporgi.* The pregnant pig ate the garden of some chiefs on the river bank across the river.

leil, *pron.*, they/*iror*.

lele, *n.*, coral variety/*lele*.

lemelu, *postmod.*, four/*ndvat*.

len, *poss.n.*, vagina/*nagin*.

lenau, *n.*, 1. bamboo/*nau*. 2. knife/*nau*. See **nawituga**

leren, *poss.n.*, aunt on father's side /*ndetwon*. See **leruk**

leruk, *poss.n.*, aunt on father's side (my) /*ndetwog*. See **leren**

levilaupe, *n.*, 1. finger (middle)/*lovitantop*.

2. toe (middle)/*lovitantop*.

levsau, *n.*, servant, disciple/*levsau*.

livnei, *n.*, 1. coconut shell/*nevnoki*. 2. skull /*nevnoki urograg*.

lobut, *n.*, croton/*ulompot*.

logun, *poss.n.*, 1. hand/*norun*. 2. arm/*norun*.

See **legen**, **degen**

louvo, *n.*, leaf (dry) of banana/*latorcut*.

lovus, *v.intr.*, clear undergrowth in garden /*ndovoh*. *Sai yerema yiva milovus.* Somebody went and cleared undergrowth.

mabum, *adv.*, 1. beforehand/*mampung*.

2. *adj.*, first/*mampung*.

mafeli, *conj.*, 1. until/*maveli*. 2. *prep.*, until, as far as/*maveli*. See **mefeli**

maliya, *n.*, yam variety/*maliye*.

manat, *n.*, cardinal honeyeater/*menucsat*.

See **umanat**

mao, *n.*, mango/*magko*. *Ihdani ovon mao qelugi.* They took two mangoes each.

marak, *poss.n.*, uncle on father's side (my) /*metag*. See **maran**, **maram**

maram, *poss.n.*, uncle on father's side (your)/*metam*. See **maran**, **marak**

maran, *poss.n.*, uncle on father's side /*metan*. See **marak**, **maram**

marima, *adv.*, now/*marima*. *Marima ureba udahlwa.* Now we will go to the village.

marogi, *prep.*, away from/*marogi*.

Itanibelek marogi yau. She took it away from me. See **minarogi**

maryek maryek, *adv.*, on and on

/*magalelau*. *Yavu yitani ulakis ra dan*

malcai maryek maryek. The turtle took the rat on his back and floated on and on.

mavrobor, *n.*, grave/*nmavrompor*.

mefeli, *conj.*, 1. until/*maveli*. *Qimrera mefeli bopolvo.* We stayed until the morning. 2. *prep.*, until, as far as/*maveli*.

See **mafeli**

melcucut, *n.*, breadfruit variety/*melcoikot*.

metuk, *adv.*, slowly/*metuc*. *Qimirovocor metuk miva ra de*. We walked slowly to the sea.

minarogi, *prep.*, away from/*marogi*. See **marogi**

misai, *postmod.*, six/*mehikai*.

miyera, *adv.*, until today/*mire*. *Ubeu cemedra de miyera*. The shark lives in the sea until today.

mo, *postmod.*, that/*ma*. *Da mo?* What is that?

moida, *n.*, yam variety/*moite*.

mola, *n.*, ant (small black)/*mole*.

monocwa, *inter.*, yes/*monocwo*. See **o**

moqum, *n.*, parrotfish/*mogkum*.

moralam, *n.*, breadfruit variety/*moralam*.

morcurcat, *n.*, breadfruit variety
/morcurcat.

moreni, *n.*, watermelon/*moreni*.

mori¹, *n.*, breadfruit that has been fermented/*morei*. See **nimorei**

mori², *postmod.*, that/*mori*. *Yarmis mori ip meniye neveg miva ra sugai urkis*. That devil went down and had eaten the food and went to the toilet. See **morima**

morima, *postmod.*, that/*morima*. *Yerema morima cafireves*. That person sped. See **mori**²

morken, *n.*, axe/*nakeh*.

morovo, *n.*, breadfruit variety/*mortovu*.

moruce, *n.*, breadfruit variety/*moruki*.

moryamek, *n.*, breadfruit variety
/moryamoc.

movia, *n.*, moon/*itais*. See **irais**

movigar, *n.*, clod, piece of earth/*movigar*.

moyuwi, *loc.*, there/*mayuwi*. See **yuwi**

nabaco ra nan, *poss.n.*, gill of fish
(interior)/*umpaco nowan*.

nabag, *v.intr.*, **abag/nabag** snore/*sompog*.

nabai, *v.intr.*, 1. **abai/nabai** make fence
/nempai. 2. *n.*, **n-abai** fence/*nempai*.

nabarau, *n.*, coral variety/*nompotau*.

nabare, *n.*, tusk (of pig)/*nempati*.

nabas, *v.intr.*, **abas/nabas** heavy/*nompuc*.

nabaveg, *n.*, 1. fire/*nom*. *Yarmis camdavlivli nabaveg*. The devil is shaking the fire as he walks (to keep it alight).
2. firewood/*nei wortovni*.

nabidi, *n.*, fungus (edible)/*nampinti*.

nabilpil, *n.*, post, forked (upon which a crossbeam is placed)/*neturpum*, *neturtur*.

nabin, *v.intr.*, **abin/nabin** black/*nacumsu*.
See **namil**, **nomol**, **nacumsu**

nabit, *v.*, **abit/nabit** shut, close/*sompat*.

naboi, *v.tr.*, **aboi/naboi** undo, untie/*suli*.
Aboi nowe. Untie the string.

nabon, *poss.n.*, home/*nampon*. *Iramaye nibi mitamliye miteti unabonleil*. They chewed the sugarcane and finished it and returned to their homes.

naburgen nabaveg, *vp.*, **aburgen nabaveg/ naburgen nabaveg** push firewood back into fire to keep fire going/*soput gonom*.

naca, *v.intr.*, **aca/naca** sharp/*naco*.

nacaigi, *aux.*, **acaigi/nacaigi** 1. want to
/naigi. *Iyi yetwacaigi neni uhnomu*. He did not want to eat fish. 2. *v.tr.*, want, like
/naigi.

nacas, *n.*, season that is cool and dry/*nacah*.

nacava, *n.*, kava/*nacave*.

nacem, *n.*, emerald dove/*nacem*.

nacougi, *v.tr.*, **acougi/nacougi** extend (leg)
/sacaugi. *Irais, acougi noum mori iririwi kilkil*. Old man, extend your leg that a fish-hook has been tied to.

nacum, *v.intr.*, **acum/nacum** shaded
/nacum.

nacumsu, *v.intr.*, **acumsu/nacumsu** black
/nacumsu. *Yadai umcas qelu ovnacumsu*. I will kill two black pigs. See **nomol**, **namil**, **nabin**

nacup, *v.intr.*, **acup/nacup** cloudy, dull
/nacup.

nacur, *v.intr.*, **acur/nacur** 1. mourn/*nacur*.

2. wilt (of leaf)/*nacur*.
nadabuni, *v.tr.*, **adabuni/nadabuni** lead /*touri*. See **novuni**
nade, *v.intr.*, **ade/nade** walk with walking stick/*sentu*.
nademni, *v.tr.*, **ademni/nademni** scrape out *Leil irademni nivan nei meni*. They scraped out the flesh of the coconut and ate it.
nadofu, *v.intr.*, **adofu/nadogu** go past /*selwogi*. *Yadofu miva mera mera*. He went past and stayed behind.
nafel, *v.intr.*, **afel/nafel** whistle through pursed lips/*savel*.
nafire, *v.intr.*, **afire/nafire** 1. run/*nalou*. 2. run away/*nalou*. *Ubeu yafire miteti mera ra de*. The shark ran away and returned and stayed in the sea.
nafirecai, *v.intr.*, **afirecai/nafirecai** run away/*nalou*. *Irafirecai miva ra nabonleil*. They ran away to their homes.
nafireves, *v.intr.*, **afire-ves/nafire-ves** speed/*nalouveh*. *Nalinowe itani mobu dahmas mafireves*. The dog took it and sped away.
naflei, *v.intr.*, **aflei/naflei** wide/*navloc lac*.
naforogi, *n.*, fishing line/*navorogi*.
nagai, *n.*, native almond/*nagai*.
nagal, *n.*, arrow/*nagal*.
nagalau, *adj.*, difficult/*nagalau*. *Nagalau woriva wortani*. It was difficult to go and get it. See **lama**
nagasau, *v.intr.*, **agasau/nagasau** raw /*nemte*.
nagayek, *v.intr.*, **agayek/nagayek** float /*norcaisac*. See **naqayek**
nagiyn, *n.*, testicle/*novsenandin*.
nagmu, *v.tr.*, **agmu/nagmu** suck/*nagkmi*.
nahlei, *v.intr.*, **ahlei/nahlei** lie down/*nalei*. *Kinahlei qei ra nivlek*. Lie down here on the bed.
nahleiba, *v.intr.*, **ahleiba/nahleiba** sleep /*naleipo*. *Leil irohmlol ra dena mahleiba*. They fell to the ground and slept.
Nalinowe canahleiba burbut sugai aryau. The dog is sleeping near my house.
nahlek, *v.intr.*, **ahlek/nahlek** sleepy/*selac*.
nahli, *v.tr.*, **ahli bite/netri**.
nahlin, *poss.n.*, egg/*nalumam*. *nahlin novsalu* chicken egg
nahlini, *v.tr.*, **ahlini/nahlini** spear to death /*selogi*. *Ahlini umcas*. Spear the pig to death.
nahlumne, *v.intr.*, **ahlumne** arrive /*neturatompne*. *Nomorop marima sai qurahlumnewi*. The life that we have arrived at nowadays is different. *Burbut irahlumne arye*. They have almost arrived outside.
nahluni, *v.tr.*, **ahluni** hide/*novuryogi*.
nahnei, *n.*, garden site which is no longer used/*natnei*.
nahri, *v.tr.*, **ahri** cut (tree) from top without cutting down the trunk/*norevei*.
nahribohni, *aux.*, **ahribohni/nahribohni** 1. start/*natipotnin*. *Cinahribohni minarufa*. She will start singing. 2. *v.tr.*, start /*natipotnin*.
nahuni, *v.tr.*, **ahuni** do what with?/*novsogi*.
nai¹, *v.tr.*, **ai/nai** draw/*savi*.
nai², *v.tr.*, **ai/nai** spear/*sei*. *Navorom cai uvla qelu im moqum qelu mavai ra nelou mitanimesibenim*. Navorom speared two mullet and two parrotfish and loaded them into the canoe and brought them back. **nai nobun**, *vp.*, **ai nobun/nai nobun** make parcel of food for one person/*sei nompun*.
naili, *n.*, mat variety made of coconut fronds/*nanom*.
naivuni, *v.tr.*, **aivuni/naivuni** throw away, discard/*satvogi*.
naiwip, *v.intr.*, **aiwip/naiwip** whistle through fingers inserted in mouth/*naiwip*.
nakik, *n.*, foam, froth/*nakik*.

nalam, *v.intr.*, **alam/nalam** 1. grow big /*nalam*. 2. swell up, swollen/*nalam*.
nalasvi, *v.tr.*, **alasvi/nalasvi** pick (fruit) /*nelehvi*.
nalat, *n.*, meat/*nelat*. *Nalat cibi*. The meat is rotten.
nalauri, *v.intr.*, **alauri/nalauri** 1. finish /*nomwi*. *Neveg calauriye*. The food is already finished. *Yowi nup malaauri*. He planted the yams and finished them. See **tamli**, **evyehinye** 2. *postmod.*, all, every /*comwisacsu*. See **calauriyekeye**, **alauriyekeye**, **calauri**
nalavli, *v.tr.*, **avlavli/navlavli** peel/*navli*. See **navkilyen**
nalavsoli, *v.tr.*, **alavsoli/nalavsoli** crunch in mouth/*nelavtivti*.
nalcai, *v.intr.*, **alcai/ancai** swim (to get from one place to another)/*norcai*.
nalcap, *v.intr.*, **alcap** attached/*nalcap*.
nalcen, *v.tr.*, **alcen** gather together/*nalcon*. *Yiva malcen nup*. He went and gathered together the yams. See **wavsamini**
nalek, *v.tr.*, **alek** lift up/*noryokisac*. *Yitanvu legen nesau meregi ra legen malek ra dan*. He cut the branch of the *nesau* tree and put it in his arms and lifted it to his back. See **neleciyek**
nali¹, *v.tr.*, **ali/nali** annoy/*nali*.
nali², *v.tr.*, **ali/nali** soften/*nali*.
nalinei, *n.*, banyan tree/*npag*.
nalinowe, *n.*, dog/*kuri*. *Sai uhnomu itani navucvuk ar nalinowe*. A bird took the dog's bread. *Nalinowe ar Yobut ceni umcas ar Lalim ahninu*. Yomput's dog ate Lalim's pig yesterday.
nalip¹, *n.*, 1. vein/*narep*. 2. tendon/*narep*. 3. sinew/*narep*.
nalip², *v.intr.*, **alip/nalip** become dusk /*titndit*. *Canalip*. It is becoming dusk.
nalman, *n.*, crab variety/*nalman*.
nalul, *v.intr.*, **alul/nalul** play around, frolic

/*nalul*.
nalvin, *n.*, 1. sand/*narvin*. 2. beach/*narvin*.
nalwamen, *poss.n.*, tongue/*nelwamen*.
nalwin, *poss.n.*, handle/*nalwon*
nalyeg, *v.intr.*, 1. **alyeg/nalyeg** perspire, sweat/*nenor*. *Kanalyeg lama bacan*. You are sweating a lot. 2. *n.*, **n-alyeg** perspiration, sweat/*nenor*.
namai, *v.tr.*, **amai/namai** chew/*nemai*. *Wi canamai nacava?* Who is chewing the kava? *Iramai mitamliye nibi mitetiye unabonleil*. They chewed all the sugar-cane and returned to their homes.
namam, *n.*, tree variety/*namam*.
namarat, *v.intr.*, **amarat/namarat** sick /*namarat*. *Thomas canamarat gilama metweni neveg nelin qelu*. Thomas is very sick and he hasn't eaten for two days. *Kanocori yerema namarat qu?* Do you know the sick person?
namas, *n.*, 1. clothes, clothing/*nemah*. See **niri** 2. cloth/*nemah*.
namavi, *v.tr.*, **amavi** share bed with (somebody else)/*nivi*.
namcai, *v.tr.*, **amcai/namcai** turn all the way around/*sempcai*.
namda, *n.*, coconut that is green and just beginning to become dry/*namte*.
namdemda, *n.*, moss/*namtimte*.
namdut, *v.intr.*, **amdut/namdut** attract somebody's attention by making ingressive noise with lips/*namtut*.
namgu, *n.*, fish variety/*sapotu*.
namil, *v.intr.*, **amil/namil** black/*nacumsu*. See **nomol**, **nacumsu**
namiswa, *v.intr.*, **amiswa/namiswa** sneeze /*namiswo*.
namlawan, *n.*, garment/*semplawon*.
namlesi, *v.tr.*, **amlesi/namlesi** stick /*namplehi*.
namolin, *poss.n.*, 1. shadow/*namolin*. See **dayali** 2. reflection/*namolin*.

namon, *v.intr.*, **amon/namon** 1. hide, hidden/*namon*. *Qimirva unovlelmot mobu sugai mamon*. We went to the bush and made houses and hid. 2. lost/*namon*.

namqai, *n.*, coconut that is dry/*nomkai*.

namqainil, *n.*, year/*nevi*.

namqar, *n.*, fern variety/*namkar*.

namregen, *v.intr.*, **amregen/namregen** joke/*sepetnam*. *Qa bohnamregen*. You are a jokester.

namsi, *v.tr.*, **amsi/amsi** choose/*semsi*. *Uramlipohgi ovon nevyarep mori uramsi maqo iranamai nacava*. We will tell the boys who we will choose to chew the kava. See **noplei**, **davri**

namsiken, *v.tr.*, **amsiken/namsiken** wrap up/*novsin*.

namwap, *v.intr.*, **amwap/namwap** yawn /*namwap*.

nan¹, *poss.n.*, breast/*nin*.

nan², *poss.n.*, neck/*nowan*. See **borinan**

nanbu, *v.tr.*, **anbu/nanbu** catch up with /*sentrogi*. *Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau gelu kou kurimatau cetwanbu*. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn't catch up with him.

nanbut, *v.intr.*, **anbut/nanbut** 1. bitter /*laca*n. 2. angry/*laca*n. *Iyi yemanbut ra yarvin*. He is angry with the woman. 3. salty (of sea, such that it causes stinging in the eyes)/*laca*n. *De cananbut*. The sea is salty.

naneg, *v.tr.*, **aneg/naneg** ask/*nehenog*.

nanek, *v.tr.*, **anek/nanek** lob, throw upwards/*teisac*.

nanip, *v.intr.*, **anip/nanip** throw down /*teisep*. See **neri**

nanvu¹, *v.tr.*, **anvu/nanvu** take off (clothes)/*tuwei*.

nanvu², *v.tr.*, **anvu/nanvu** wipe/*sentvi*.

napoi, *v.tr.*, **apoi/napoi** poke out/*sali*.

naqau, *v.intr.*, **aqau/naqau** 1. crooked, bent/*nagkau*. 2. go around/*nagkau*. *Yarmis mo yeni ovoremla mitamli maqau ra dahlwa*. That devil ate the people and then went round in the village. See **nataqau**

naqaugi, *v.tr.*, **aqau-gi/naqau-gi** 1. surround/*nagkaugi*. 2. go around /*nagkaugi*. *Uvoi canavle minaqaugi dan sugai ahleil minowi ovon nibi*. Uvoi is weeding around the back of their house and will plant sugarcane.

naqayek, *v.intr.*, **aqayek/naqayek** float /*norcaisac*. See **nagayek**

naqo, *conj.*, if/*nagku*. *Naqo soku mo keqeni*. If it is so, you will eat it.

naqowi, *v.tr.*, **aqowi/naqowi** bend /*nagkowi*.

nar, *n.*, boundary marker/*nar*.

narabo, *n.*, pudding variety/*narampo*.

narahmus, *v.intr.*, **arahmus** tired/*nomorou*. See **natarahmus**

narai, *v.tr.*, **arai/narai** sharpen (end of stick)/*netai*. *Yanarai ni*. I am sharpening the stick.

narail, *v.intr.*, **arail/narail** sweep/*netete*, *netayor*. *Dalwan cobahliniye sugai arka marail*. Talwan has repaired your house and he has swept it.

naran, *n.*, beams in roof which are thin and to which thatch is attached /*netan*.

narap¹, *v.intr.*, **arap/adap** sit, sit down /*netehep*. *Wap, arap, kanavri yau*. Child, sit down, you are too heavy for me. See **neregip**

narap², *v.tr.*, **arap/narap** grate (tuber) /*nayoc*.

naraqau, *v.intr.*, **araqau** look around /*netmolagkau*.

nararal, *v.intr.*, **araral/nararal** 1. smooth /*nasyasye*. See **dasyasye** 2. slip, slide /*tenahar*. See **dararal**

narare, *v.intr.*, **arare/narare** flow/*norari*.

narau, *v.intr.*, **arau/narau** hang,
suspended/*natáu*. *Uglai canarau ra ni*.

The flying fox is hanging in the tree.

narcai, *v.intr.*, **arcai** furious/*narcai*.

narcar, *v.intr.*, **arcar** jealous/*narcar*.

narci, *v.tr.*, **arci/narci** knock, tap on/*natki*.

narcives, *v.intr.*, **arcives/narcives**
respect/*sendyokiveh*.

naregeni, *n.*, *sap/natogonei*.

narek, *v.tr.*, **arek** 1. split/*nehri*. 2. disobey
(instruction)/*nehri*.

nargap, *v.tr.*, **argap** taste/*natgap*.

narisak, *n.*, Lord/*narisac*.

narivcai, *n.*, cave used for refuge/*norivcai*.

narivram, *n.*, banana variety/*narivram*.

narkas, *v.intr.*, **arkas** thin, skinny/*nelog*.

See **nelek**, **nileg**

narki, *v.tr.*, **arki/narki** break/*narki*.

narkobu, *v.tr.*, **arkobu/narkobu** 1. look
for/*nohrogi*. *Naqo qiranacaigi neveg, irva
markobu argimi*. If you all want food, go
and find your own. See **nelece**n 2. come to
the aid of

narmelwa, *n.*, athlete's foot/*naremelwag*.

narmi, *n.*, kind of yam/*narmi*.

narogi, *v.tr.*, **arogi/narogi** clear under-
growth from/*narogi*. *Marima yaunavlivle
minarogi ovon dahmla mori yaumowi*.
Now I will weed and clear the under-
growth from the things that I planted.

naromrom, *v.intr.*, **aromrom/naromrom**
ashamed, embarrassed, shy/*naromprom*.

narorpo, *n.*, person who cannot talk/*natpu*.

narpavul, *n.*, deep place/*inpalam*.

narpor, *v.intr.*, **arpor/narpor** numb
/*narpor*.

nartacau, *v.intr.*, **artacau/nartacau** dry
/*lau*.

nartapulwi, *v.tr.*, **artapulwi** spread (legs)
/*noruvlai*.

narufa, *v.intr.*, 1. **arufa/narufa** sing

/*naruvo*. *Ken canarufa armai soku ovon
arusva*. Ken sings nicely like Europeans.

2. *n.*, **n-arufa** song/*naruvo*. **narufa dobor**,
n., hymn/*naruvo tompor*. *Yanarufa gi
narufa dobor*. I am singing a hymn.

narumelile, *v.intr.*, **arumelile/narumelile**
soft/*nemelueluc*.

narumyag, *v.intr.*, **arumyag/narumyag**
yellow/*melyag*.

narusva, *v.intr.*, **arusva/narusva** white
/*nehvo*.

naruye, *v.intr.*, **aruye/naruye** blunt
/*naintgon*.

narvahgi, *v.tr.*, **arvahgi/narvahgi** cover
/*seni*. *Arvahgi neveg bacan*. Just cover the
food. *Ihdanibelek lau mori irarvahgi dal*.
Take out the heliconia leaves that they
have covered the taro with.

narvani, *v.intr.*, 1. **arvani** spit/*netvani*.
2. *n.*, **n-arvani** saliva/*netvani*.

narvasi, *v.tr.*, **arvasi** 1. shoot/*netvi*.
2. stone, throw (something) at/*netvi*.

narvi, *v.tr.*, **arvi** cut/*norvi*. *Arvi ni*. Cut the
wood. See **danvu**

narvihgi, *v.tr.*, **arvihgi** put above, put out
of reach/*sacalvogi*. *Ehnen carvihgi neveg
ra nivlek unayai*. His mother put the food
out of reach on the shelf above. See **dini**
narvitomsel, *n.*, food cooked in chunks in
earth oven rather than being grated
/*norvitomsel*.

narvuwan, *v.intr.*, **arvuwan** hiccup
/*sentviwan*.

narwaqep, *n.*, garden that is terraced
/*narwogkep*.

nasai, *aux.*, **asai/nasai** just do/*nahi*.
Robocbonmila rasai mitai mitahlini. His
grandchildren just beat him up and killed
him.

nasal, *v.intr.*, **asal/nasal** wipe one's anus
/*neyogkor*. *Irais, acougi noum yaunasalwi*.
Old man, extend your leg and I will wipe

- my anus on it.
- nasalwai**, *v.intr.*, **asalwai** vomit out, disgorge/*nelwogi*. See **nelwagi**
- nasau**, *v.intr.*, **asau/nasau** moan/*nasau*.
- nascoi**, *v.intr.*, **ascoi/nascoi** scratch ground in search of food (of fowl)/*sasor*.
- nasevyegi**, *v.tr.*, **asevyogi/nasevyogi** scatter /*nasevyogi*.
- nasimnalam**, *n.*, wife of chief/*nahimnalam*.
- nasipoupau**, *n.*, tree variety/*nasipoupau*.
- nasis**, *v.intr.*, **asis/nasis** fart silently/*nasis*.
- nasor**, *v.intr.*, **asor/nasor** shout/*nahor*.
- naspi**, *v.tr.*, **aspi/naspi** lick/*nahpi*.
- naswa aran**, *vp.*, **aswa iran/naswa iran** show off/*namlai iran. Kanaswa aranqa*. You are showing off.
- naswa**, *v.intr.*, **aswa/naswa** row/*nahwo*.
- naswai**, *v.tr.*, **aswai/naswai** support, hold up/*seswai*.
- naswan**, *v.intr.*, **aswan/naswan** dance /*nempcu*. See **nemcu**, **nilauyek**
- naswonum**, *n.*, steam/*nahwonum*.
- nasyan**, *v.intr.*, **asyan** pregnant/*nehyan. Umcas arwasyan ceni dohmus ar yarumnemla legen mori ra delgene ataporgi*. The pregnant pig ate out the garden of some chiefs on the river bank across the river.
- nataqau**, *v.intr.*, **ataqau/nataqau** go around/*nagkau. Qimrocsi sai sanwis nabare ari yerek mataqau*. We saw a wild boar with a tusk that went up and around. See **naqau**
- natarahmus**, *v.intr.*, **atarahmus** 1. tired /*netromorou. Leil iratarahmus*. They were tired. 2. lazy/*netromorou*. See **narahmus**
- natarverva**, *v.intr.*, **atarverva/natarverva** light (in weight)/*narvarve*.
- natcan**, *n.*, barn owl/*nomit*. See **nemit**
- natok**, *v.intr.*, **atok/natok** salty/*natoc*.
- natorvan**, *n.*, armband.
- natuga**, *n.*, wind from the south/*natuga*.
- nau**, *n.*, spear/*sau. Yeleci nau ari miva*. He picked up his spear and went. **nau nihmi**, *n.*, leaf of coconut palm that is unfurled and upright/*sau ra noki, nipmi noki*.
- nauselgo**, *v.intr.*, **auselgo/nauselgo** twitch /*sauselco*.
- nausiyek**, *v.tr.*, **ausiyek/nausiyek** distribute /*nasevyogi*.
- nauyawi**, *v.tr.*, **auyawi/nauyawi** swing /*nauyawi*.
- navag**, *v.intr.*, **avag** 1. agape/*novag*. 2. open one's mouth/*novag. Uhnomu yemavag, navucvuk yohmol*. The bird opened its mouth and the bread fell out.
- navai**, *v.tr.*, **avai** 1. put inside/*nevai*. 2. load up/*nevai. Nelou ar Willie, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu*. Navorom took Willie's canoe without asking and loaded up the children and went to the point. 3. gather/*nevai. Ureba minavai vaimre*. We will go and gather oranges.
- navam sugai**, *n.*, 1. site of former house /*novavnimo*. 2. foundation of house /*novavnimo*.
- navan**, *poss.n.*, 1. seed/*novwan*. 2. fruit /*novgun*.
- navani**, *n.*, **navan ni** 1. fruit/*novgunei*. 2. flower/*novgunei*. See **tutu**
- navat¹**, *n.*, grub found in wood that is edible /*navat*.
- navat²**, *n.*, yam that is used for planting /*nevat*.
- navavsivsi**, *v.tr.*, **avavsivsi/navavsivsi** hold tightly/*nelçavsivsi*.
- navcat**, *v.intr.*, 1. **avcat/navcat** fight in battle/*navcat. Iranavcat*. They are fighting in a battle. 2. *n.*, **n-avcat** battle, war /*navcat. Qimihdormun ovoremle mori ihdahlinil ra navcat*. We buried the people whom they had killed in the battle.
- navdowi**, *n.*, 1. finger (ring)/*natmah ndowi*.

2. toe (second last)/*natmah ndowi*.

naveral, *v.intr.*, **averal/naveral** stuck
/noclar.

navgaveg, *v.intr.*, **avgaveg/navgaveg** hot
/nawau.

navirom, *n.*, burden, load/*nevar*.

navis, *v.intr.*, **avis/navis** squeeze milk out
of coconut/*naveh*.

navkilyen, *v.tr.*, **avkilyen/navkilyen** peel
/navli. See **nalavli**

navlahrumni, *v.tr.*, **avlahrumni** ask
permission for/*tantumpwi*. See **dadumwi**

navle, *v.intr.*, **avle/navle** weed, pull out
weeds/*sentor*. *Uvoi canavle minaqaugi dan sugai ahleil minowi nibi*. Uvoi is weeding around the back of their house and will plant sugarcane. See **navlivle**
navlehgi, *v.tr.*, **avlehgi/navlehgi** husk (coconut)/*nehmin*. *Yaunavlehgi nei gi nuwa*. I will husk the coconut with the husking stick.

navli¹, *v.tr.*, **avli/navli** rub/*nohovli*.

navli², *v.tr.*, **avli/navli** weigh down
/nelahwon. *Wap, arap, kanavli yau*. Child, sit down, you are weighing me down.

navlivle, *v.intr.*, **avlivle/navlivle** weed
/sentor. See also **navle**

navor, *v.intr.*, **avor/navor** rumble (of stomach)/*noravol*. *Dovon canavor*. His stomach is rumbling.

navos, *v.intr.*, **avos/navos** happy/*navoh*. *Alauriyekeye leil irva ataporgi mavos dahmas ra neveg orog*. They all went across the river and they were very happy because of the big feast. See **nelegleg**

navoya, *v.intr.*, **avoya/navoya** wander
/telau.

navran, *poss.n.*, 1. hole/*navran*. *Aragi, umcas cohmol ra navran nivenu, taiba!* The pig fell into the hole in the ground, kill it first! 2. hollow part/*navran*. *Uhnomu cameda ra navran nelou*. The

fish is in the hollow part of the canoe.

navranan, *poss.n.*, **navran nan** hollow
above collarbone/*navran nowan*.

navransin, *poss.n.*, **navran sin** anus
/navransin. See **nihmi sin**

navri, *v.tr.*, **avri/navri** help/*navri*. *Wap, arap, kinavri yau*. Child, sit down, you will help me.

navruk, *v.intr.*, **avruk/navruk** cough
/navruc.

navsi, *v.tr.*, **avsi/navsi** 1. pour liquid over
2. add coconut milk to (food)/*navsi*.

navsokikrai, *n.*, bat/*navsokikrai*.

navucvuk, *n.*, bread/*navucvuc*. *Sai uhnomu itani navucvuk ar nalinowe*. A bird took the dog's bread.

navunen, *poss.n.*, forehead/*nelpavinen*.

navyan, *poss.n.*, voice/*navyan*. *Navyanqa armaives bacan*. Your voice is very nice.

navyat, *n.*, ghost, spirit/*navyat*.

navyatdi, *n.*, **navyat-di** spirit that is evil
/navyatndi.

nawi, *v.ref.*, **awi/nawi** argue/*nawi*. *Irawil*. They argued. *Urenawi qis*. We are arguing.

nawituga, *n.*, knife/*nautugo*. See **lenau**

nayag, *v.intr.*, **ayag/nayag** creep, sneak
/nayag.

nayap, *v.tr.*, **ayap/nayap** grate (tuber)
/nayoc. *nivenya worayap* tree fern for grating

ne, *n.*, 1. water/*nu*. 2. river/*nu*. *Irovocor ra nivlek mitanvu ne*. They walked over the bridge and crossed the river. 3. spring/*nu*.

ne arwetop, *n.*, tea/*nunau*. *Yawamni ne arwetop urkisgi*. I will drink just a little tea. **ne ra nowiran**, *poss.n.*, marrow in bone/*nu ra nouran*.

nebasiwogi, *n.*, instruction, order
/nempahiwogi.

nebasiwogi, *v.tr.*, **ebasiwogi/nebasiwogi**
send on errand/*nempahiwogi*.

nebelgen, *poss.n.*, leaf/nogklin, nulgon. See **delgen**

nebelgenei, *n.*, negelgen nei coconut frond /nogklin noki.

nebelgeni, *n.*, nebelgen ni leaf/nogklin nei. See **delgeni**

nebeveg, *n.*, food/nvag. Yovokim nebeveg bacan. She just gave us food. See **neveg**

neci, *v.tr.*, **eci/neci** 1. climb (tree)/soki.

Peter im Willie ireci ni mai uhnomu. Peter and Willie climbed the tree and speared the bird. 2. copulate with/soki.

nedrap, *n.*, hibiscus/nentrap.

nefeli, *v.intr.*, **efeli/nefeli** conclude, end (of story)/neveli. *Dabe aryau urkis inefeli qei.* My short story will conclude here.

nefena, *n.*, bow/nevane. *Peter im Willie ireci ni mai uhnomu unayai ra boqu gi nefena ahleil.* Peter and Willie climbed the tree and shot a bird in the banyan with their bow. See **nuprovo**

nefi, *n.*, girl/nevi. See **yalu aryarvin**

neg¹, *v.intr.*, **eg/neg** copulate/nog. See **neci**

neg², *v.intr.*, **eg/neg** grow/nog.

negril, *v.intr.*, **egril** shiver/nevcurcur.

nehli, *v.tr.*, **ehli/ahli** 1. pierce, stick into /netri. 2. sew/netri. **nehli nimrehlin**, *vp.*, **elili nimrelin/ahli nimrelin** kneel/sei *nompunetren.* *Camalri nimrehlin.* (S)he is kneeling.

nehlibat, *v.tr.*, **ehlibat/ahlibat** sew up /netripat.

nehlip, *v.intr.*, **ehlip/ahlip** 1. red/navlar. *Nihmiqa arwehlip.* Your eyes are red. 2. flame (of fire)/navlar.

nehlipeyk, *v.intr.*, **ehlip-yek/ahlip-yek** flare up (of fire)/navlarsac. *Nabaveg camahlipeyk.* The fire is flaring up.

nehnapp, *n.*, calf/netnap.

nehnemi, *v.tr.*, **ehnemi/ahnemi** 1. visit /netnemi. 2. check on/netnemi. *Yera yaweba mahnemi dohums arau.* Today I

will go and check on my garden.

nehni¹, *poss.n.*, child/nitni. See **neruk**, **nerum**

nehni², *v.tr.*, **ehni/ahni** 1. cook/netni.

Yamahni neveg. I am cooking the food.

2. burn/netni. *Irehni sugai mori namas aryau camedawi.* They burned the house that my clothes are in. 3. light, set fire to /netni. See **dovohni**

nehpohlit, *v.intr.*, **ehpolit split/nehri.**

nehrem, *v.intr.*, **ehrem/ahrem** 1. fall out in large numbers/nehrem. 2. collapse /nehrem. See **noboi**

nei, *n.*, 1. coconut/noki. 2. coconut palm /noki.

neimas, *n.*, cassia tree/neimah. **neimas acur**, *n.*, sensitive grass/neimah acur.

neiteven, *n.*, shin/neiteven.

nelani, *v.tr.*, **elani** avoid/nelani.

nele, *v.intr.*, **ele/age** 1. bathe/noruc. 2. swim /noruc. *Tom im Anna iramaqe ra de.* Tom and Anna are swimming in the sea.

nelece, *v.tr.*, **elece/nelece** look for /nohrogi. See **narkobu**

neleci, *v.tr.*, **eleci** pick up/noryoki. *Sai nalinowe yeleti uhnomu meni mitamli.* A dog picked up the bird and ate it all.

neleciyek, *v.tr.*, **eleci-yek** lift up, raise /oryokisac. See **nalek**

nelegleg, *v.intr.*, **elegeleg** happy/navoh. See **navos**

nelei¹, *v.tr.*, **elei** hang/nelki. *Elei nuboci.* Hang up the coconut leaf basket.

nelei², *v.tr.*, **elei/nelei** 1. scratch, scrape /norei. 2. grate (coconut)/norei. *Iranelei nei bihni woravsi ra neveg.* They are grating the coconut to put on the food.

nelek, *v.intr.*, **elek/nelek** thin, skinny/nelog. See **narkas**, **nileg**

nelelam, *n.*, road/nocugo.

nelesi, *v.tr.*, **elesi/nelesi** chase/nelehi.

Kurimatau itai sai yerema ahninu ra

nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn't catch up with him. See **danbelek neletatam**, *n.*, feathers in tail of bird that are long/*novletovtam*.

nelgi, *v.tr.*, **elgi/angi** 1. feel/*norgi*. 2. hear /*norgi*. 3. smell/*norgi*. See **nergi**

neli, *v.tr.*, **eli/neli** blow/*neli*.

Nelin suworem, *n.*, Friday/*Ndansukrim*.

nelin¹, *poss.n.*, nose/*oroclag*.

nelin², *n.*, 1. time/*ndan*. 2. day/*ndan*. *Sai nelin ovnalalau iriri kilkil ra nowin irais ahleil.* One day the children tied a fish-hook to their grandfather's leg. 3. weather /*ndan*. *Yera nelin armai, umaqam armai.* It is good weather today, there is nice sun.

nelin dirwai, *n.*, past/*ndan etwai*.

Yamdabe gi nelin dirwai. I am talking about the past. **nelin mayuran**, *n.*, future /*ndan camampelom*. *Arusva ceda magsi novul aryau ra nelin mayuran.* The European will keep looking at my language in the future. **nelin urkis**, *adv.*, for a short while, in a short while/*ndan viroc*.

nelinbup, *n.*, fog/*ntelpup*, *mowap*.

nelinye, *adv.*, **nelin-ye** always/*ndansu*. *Sai yarumne yemadap nelinye.* One chief would always sit down.

nelip, *n.*, beam in roof that goes from the top of the roof towards the ground/*norop*.

nelman, *n.*, outrigger/*nelman*.

nelmelin, *n.*, watercourse that is dry /*selnovanu*.

nelmut, *v.intr.*, **elmut** 1. sink/*nomkon*. 2. drown/*nomkon*.

nelou¹, *n.*, 1. canoe/*kinu*. *Nelou ar Willie, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu.* Navorom took Willie's canoe without

asking permission and loaded up the children and went to the point. 2. ship /*ndovumar*.

nelou², *n.*, person from or belonging to a particular place or kind of place/*lou*. *nelou ne* river dweller.

nelovsi, *v.tr.*, **elovsi** snatch, grab/*noromsi*.

nelpagi, *v.intr.*, **elpagi** look away /*nelampya*.

nelpat, *n.*, basket made of pandanus leaves /*ortovi*. **nelpat ar ovnalalau**, *n.*, placenta, afterbirth/*nempilyor*.

nelpoh ar ni, *n.*, trunk of tree/*nelponei*, *potninei*. See **nowini**

nelpon, *poss.n.*, main part/*nelpon*. **nelpon legen**, *poss.n.*, arm (rather than hand) /*nelponorun*.

nelumsi, *v.tr.*, **elumsi/nelumsi** blow /*nelimsi*.

nelvi, *v.tr.*, **elvi** patch (clothes)/*nelvi*.

nelwa, *v.intr.*, 1. **elwa/nelwa** vomit/*nelwo*. *Iyi yelwa arye.* He vomited outside. 2. *n.*, **n-elwa** vomitus/*nelwo*.

nelwagi, *v.tr.*, **elwa-gi/nelwa-gi** vomit out, disgorge/*nelwogi*. See **nasalwai**

nemcu, *v.intr.*, 1. **emcu** dance/*nempcu*. See **nilauyek**, **naswan** 2. *n.*, **n-emcu** dance /*nempcu*.

nemedog¹, *v.intr.*, 1. **emedog/nemedog** rest, have a break/*nemendog*. *Yiva marap moco cinemedog.* He went and sat down and wanted to rest. 2. *n.*, **n-emedog** rest /*nemendog*.

nemedog², *adv.*, day that is six days before or after the present/*nemendog*.

nemetet, *v.intr.*, 1. **emetet** afraid, frightened /*nemetet*. *Ra namqainil 1942 qimremetet dahmas.* In the year 1942 we were very frightened. 2. *n.*, **n-emetet** fear/*nemetet*. *Nemetet iveni dahmas.* Fear became great.

nemit, *n.*, barn owl/*nomit*. See **natcan**

nemor, *n.*, tree variety/*nemor*.

nemrani nowin, *poss.n.*, spur on leg (of rooster)/*nemliwon*.

nenbar, *v.intr.*, **enbar** quiet, silent/*nenpar*.

nenbarata, *n.*, peace/*nenparata*.

Qimrahlumne ra nenbarata miveni ra navos. We arrived at peace and came to happiness.

neni, *v.tr.*, **eni/qeni** eat/*neni*. *Tani nubam ureqeni*. Get the food and we will eat it. *Yarmis yemoco ceqenil*. The devil wanted to eat them. *Kapeni navucvuk*. You should eat the bread.

nepleple, *n.*, canoe tree/*nepleple*.

neqilip, *n.*, tree variety/*uvorvau*. See **uvervau**

neqilmei, *n.*, liver/*mou*. See **nimsahlit**

neqilup, *n.*, tree variety/*nempel*.

nera, *v.intr.*, 1. **era/eda** ~ **ada** stay, live /*nete*. 2. **aux.**, **era/eda** ~ **ada** keep doing /*nete*. *Keda magsi novul aryau*. You will keep looking at my language.

nercen oromnine, *n.*, ankle/*novwanemli*. See **uvaimre nowin**

nercen, *v.intr.*, **ercen** mixed/*norcon*. *Novul arkis arwercen*. Our language is mixed.

nereg, *v.intr.*, **ereg/adeg** cry/*nagri*. *Yalu camadeg mamangi neveg*. The child is crying for food.

neregi¹, *v.intr.*, **ereg/adegi** 1. give birth /*neti*. *Yarvin ceregiye*. The woman has given birth already. 2. lay egg/*neti*. *Urwa ceregi ra nobun sugai*. The chicken laid an egg on the roof of the house.

neregi², *v.tr.*, **ereg/adegi** 1. put/*netipe*. *Yadani qa medegi qa unicre*. I will take you and put you ashore. 2. be, become /*neti*.

neregip, *v.intr.*, **eregip** put down/*netisep*.

nererek, *v.intr.*, 1. **erek/qerek** ascend, come up, go up/*sac*. *Yarmis yerek moco ceqeni nani*. The devil went up so he could eat the goat. *Nomwat ceqerek udohmus*

memadai sai novus aryi urkis. Nomwat will come up to the garden and cut a small banana of his. 2. *n.*, **n-erek** uphill slope /*ntsac*.

nerevniip, *v.intr.*, 1. **erevniip/nerevniip** rain /*nevip*. *Cenerevniip*. It is raining. 2. *n.*, **n-erevniip** rain/*nevip*.

nerevrigi, *v.tr.*, **erevrigi** 1. marry/*netovrogi*. 2. married to/*netovrogi*.

nergeli, *v.tr.*, **ergeli** swallow/*netgoli*.

Yawergeli neveg. I swallowed the food.

nergeli de, *vp.*, **ergeli de** drown/*netgoli ntoc*. *Ulakis yemoco cinalcai melgi davawi mergeli de*. The rat wanted to float and felt that he couldn't and drowned.

nergi, *v.tr.*, **ergi/angi** 1. feel, feel for/*norgi*. *Yalu camadeg mamangi neveg*. The child is crying and feeling for food. 2. hear /*norgi*. 3. smell/*norgi*. *Wi pergi sin nalinowe?* Who would want to smell dog excrement? See **nelgi**

nergives, *v.intr.*, **ergi-ves/angi-ves** feel good/*norgiveh*.

nergobunum, *v.intr.*, **ergobonum/angobonum** sad/*norgompunum*.

neri, *v.tr.*, **eri** throw down/*teisep*. *Iyi yemeri nei qehli*. He threw down three coconuts. See **nanip**

nerkep, *v.intr.*, **erkep/anqep** fly/*nocep*.

nerkihlek, *v.intr.*, **erkihlek/anqihlek** 1. full /*novwar*. *Cerkihlekkye*. It is already full. 2. plentiful, abundant/*novwar*. See **novwar**

nerpa¹, *n.*, rock pool that is exposed at low tide/*netpe*.

nerpa², *v.intr.*, **erpa** wake up/*nelampe*. *Yahleiba metwerpa*. He slept and did not wake up. See **nerpelek**, **dadek**

nerpelek, *v.intr.*, **erpelek** wake up/*nelampe*. See **nerpa**, **dadek**

nerpo¹, *v.intr.*, **erpo/anbo** bald/*nelpo*. See **nerpohlis**

nerpo², *v.intr.*, **erpo** grow/*netpu*. *Yiva mocsi novlelmut yerpo dahmas*. He went and saw that the grass had grown a lot.

nerpo³, *v.intr.*, **erpo** overeat/*netpu*.

nerpohlis, *v.intr.*, **erpohlis/anbohlis** bald /*nelpo*. See **nerpo**

neruk, *poss.n.*, child (my)/*nitug*. See **nehni**, **nerum**

nerum, *poss.n.*, child (your)/*nitum*. See **nehni**, **neruk**

nerusi, *v.tr.*, **erusi** tie with string/*sentuc*.

nervavwi, *v.tr.*, **ervavwi** share out /*netvavwi*. *Leil irervavwi neveg marap ra naili*. They shared out the food and sat on the coconut leaf mat. See **nervurakgi**, **davri**

nervurakgi, *v.tr.*, **ervurakgi** share out /*netvurakgi*. See **nervavwi**, **davri**

nerwa, *v.intr.*, **erwa** ripe/*netwo*.

nesau, *n.*, tree variety/*nesau*.

neselwa, *v.intr.*, **eselwa** (of food) tasteless, bland/*nehelwo*.

nesi, *n.*, pawpaw, papaya/*nesi*. *Yiwahlei nesi arwibu*. She stepped in a rotten pawpaw.

neskil, *n.*, snake/*nehkil*. See **umek**. **neskil ni**, *n.*, millipede/*nehkil nei*.

nesmar, *n.*, tree variety/*nehmar*.

nesomsak, *v.intr.*, 1. **esomsak/nesomsak** breathe/*nesomsac*. 2. *n.*, **n-esomsak** breath /*nesomsac*.

nesousin, *poss.n.*, intestine/*nousensin*.

nespe, *aux.*, **espe** 1. do reflexively/*nehpe*. 2. do spontaneously/*nehpe*.

nesrop, *n.*, coconut that is green and good for drinking/*nehrop*.

nesur, *n.*, clam shell/*nesur*.

nesurye, *v.tr.*, **esurye** carry on shoulders /*nehurye*.

nesvarip, *n.*, place that is taboo because somebody died there/*nevahrip*.

neswate, *n.*, volcano/*nehwate*.

netai, *v.*, 1. **etai/netai** write/*netai*. *Kenetai novul*. You are writing the language. *Iyi yetai novul alauriyekye*. He has written all of the words. 2. *n.*, book/*netai*. *Netai aryau nacumsu cohmol*. My black book fell down. 3. letter/*netai*. 4. paper/*netai*.

netai dobor, *n.*, scripture/*netai tompor*. **netcol**, *n.*, fish variety/*utcol*.

neteli, *v.tr.*, **eteli** 1. wash/*norwogi*. *Yeteli yalu*. She washed the child. 2. wet /*norwogi*.

netenom, *v.intr.*, **etenom** swim under-water, dive underwater/*netenom*.

neterek, *v.intr.*, **eterek** look down/*telahep*. See **dorup**

netikum, *v.intr.*, **etikum** close mouth /*netkum*.

netlisog, *n.*, wall at back of house/*netrihog*.

netop, *v.intr.*, **etop/netop** 1. cooked/*nau*. *Neveg cetopye*. The food is cooked.

2. alight, burn (of fire)/*nau*. *Nabaveg cenetop lama*. The fire is burning strongly.

netor, *v.intr.*, **etor/netor** push vine through wall to another person/*sator*.

netoutau, *n.*, ridge/*netoutau*. *Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu*. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn't catch up with him.

netpin, *v.intr.*, **etpin/netpin** win point /*netpin*.

netralam, *n.*, sore variety/*netralam*.

netuco, *n.*, reef/*netuco*.

netukus, *n.*, salt/*netukus*. See **de**

netvimrak, *n.*, threshold of meeting house /*netvimprac*.

netvote, *n.*, possessions/*netvote*.

neveg, *v.intr.*, 1. **evæg/abeg** eat/*væg*. *Yawevegge orog*. I have already eaten enough. 2. *n.*, **n-evæg** food/*nvæg*. See

nebeveg

nevgan, *n.*, kind of food made with layers of grated tuber and a layer in the middle of grated coconut and chopped meat of prawns or lobster/*neyouki*

nevi, *v.tr.*, **evi** scoop up (water)/*talgi*. *Tani uromnine mip mevi ne*. Get a length of bamboo and go down and scoop up water.

nevida, *v.tr.*, **evida/avida** look after, care for/*nevinte*.

nevilme, *v.intr.*, **evilme/abilme** urinate /*nevlami*.

nevilmen, *poss.n.*, urine/*nevlamin*.

nevla, *n.*, coconut that has begun to sprout /*nevre*.

nevleqen, *poss.n.*, piece/*nevlogkon*.

nevlmcen, *poss.n.*, tail/*novlimpcon*. See **novlimcen**

nevlocon, *poss.n.*, wing/*nevlocon*.

nevok, *v.intr.*, 1. **evok/nevok** have haemorrhoid/*nevoc*. 2. *n.*, **n-evok** haemorrhoid/*nevoc*.

nevorwar, *v.intr.*, **evorwar** braid hair /*nevorwar*.

newsocwap, *v.intr.*, **evsocwap/amsocwap** go fishing, catch fish/*newsocwap*.

nevtit, *v.intr.*, **evtit** meet/*nevtit*. *Irevtit ra nelelam*. They met on the road.

nevyarep, *n.*, 1. boy/*nevyarep*. 2. youth /*nevyarep*.

nevyehinye, *v.intr.*, **evyehinye** finish /*nomwi*. See **nalauri**, **damli**

neyar, *v.intr.*, **eyar** (of weather) clear up, become settled/*neyar*.

neyowi, *n.*, pudding made with two layers of grated tuber and a layer of chopped meat in the middle/*neyowi*.

ni, *n.*, 1. tree/*nei*. 2. wood/*nei*. 3. stick/*nei*. *Yadani sai ni bihni worocli nacava*. I will get a stick to dig up the kava. 4. log/*nei*.

nibat, *v.intr.*, **ibat** blocked/*pat*.

nibau, *n.*, post that is forked at the top to

support another beam/*npau*.

nibem, *n.*, white-rumped swiftlet/*nimpem*.

nibesi, *v.tr.*, **ibesi** push/*saveti* See **nocpeti**

nibi¹, *n.*, sugarcane/*porye*. *John yivenim mitani nibi movohgil*. John came and got the sugarcane and gave it to them.

nibi², *v.tr.*, **ibi** weave/*nevi*. See **nivi**

nibin, *v.intr.*, **ibin/nibin** smell/*nempen*. *Sai lasai cenibin*. Something smells.

nibinwat, *v.intr.*, **ibin-wat/nibin-wat** stink /*nempensat*.

nibocor, *n.*, tamanu/*pocur*.

nibu, *v.intr.*, **ibu/nibu** 1. stink/*nempu*.

2. rotten, rot/*nempu*. *Nalat cibi*. The meat is rotten.

nibut, *v.intr.*, **ibut** fight/*navcat*.

nifir, *n.*, bunch (of fruit)/*nivir*. See **nifirkat**

nifirkat, *n.*, bunch (of fruit)/*nivirkat*. See **nifir**

nigei¹, *adv.*, perhaps, maybe/*nigoi*. *Nigei davawi sai lasai somo*. Perhaps there is nothing more.

nigei², *interr.*, when/*nigoi*.

nigevin, *poss.n.*, scale (of fish)/*nigevin*.

nigok, *v.intr.*, **igok** sniff/*sumsum*.

nihli, *v.intr.*, **ihli** enter, go inside/*nintor*.

Umek yohmol mihli ra digen nivat. The snake fell and entered under a rock.

nihmi, *poss.n.*, eye/*nipmi*. **nihmiye**

nihmiye, *poss.n.*, all kinds of/*nipmisu* *nipmisu*. *Yamagsi navani nihmiye nihmiye*.

I can see all kinds of fruits. **nihmi**

nelelam, *n.*, doorway/*pokitampent*. **nihmi**

orovocor, *n.*, door/*pokitampent*. See **qivin**

sugai. **nihmi sin**, *poss.n.*, anus/*nipmi sin*. See **navransin**.

nihnag, *v.intr.*, **ihnag/nihnag** become dark /*nelvuc*. See **nihnagbis**

nihnagbis, *v.intr.*, 1. **ihnagbis/nihnagbis** dark/*nelvucvat*. *Cenihnagbis*. It is getting dark. See **nihnag** 2. *n.*, **n-ihnagbis** darkness/*nelvucvat*.

nikau, *n.*, shrimp found in fresh water
/nikau. See **novocor gi dan**
nilar, *n.*, light/*nilar*.
nilauyek, *v.intr.*, **ilauek/nilauyek** dance
/nempcu. Yanilauek. I am dancing. See
nemcu, naswan
nilavyacogi, *v.tr.*, **ilavyacogi** waste.
nileg, *v.intr.*, **ileg/nileg** 1. thin, skinny
/nelog. See **narkas, nele** 2. (of tide) be
low/*mah*. 3. *n.*, **n-ileg** tide (low)/*nmah*
rantoc.
nilit, *n.*, vine variety/*nelit*.
nilomudan, *poss.n.*, dorsal fin (of fish)
/norumontan.
nimabudap, *n.*, beam at top of roof/*helnivi*.
nimal, *n.*, breadfruit/*nmah*.
nimarvan, *n.*, kidney/*potmarvan*.
nimcen, *poss.n.*, buttocks/*nempcon*. See
worapap
nimdei, *adj.*, blind/*ei*, *nimte*. See **duwei**
nimduru, *v.intr.*, **imduru** pity, feel
affection, sorry/*nimndu*. *Yimduru boyau*.
He felt sorry for me. See **nosedavarili**
nimelgen, *poss.n.*, chest/*nemendgon*.
nimngen, *conj.*, 1. when/*nempgon*. *Nimngen*
kamdamsi nacava, kadani norgen
alauriyekye. When you uproot the kava,
you take all the roots. 2. *n.*, time, occasion
/nempgon. *Yiva movul nimngen qehli*. He
went and spoke three times.
nimil, *n.*, Tahitian chestnut/*novwanei*. See
dire
nimilya, *n.*, rubbish/*nelilwo*.
nimis, *v.intr.*, 1. **imis/nimis** die, dead/*mah*.
Dena yemavgaveg mehni umqeya yimis.
The ground was hot and it burnt the worm
and it died. 2. go out (of fire)/*mah*. 3. *n.*,
n-imis death/*nmah*.
nimisce, *v.intr.*, **imisce/nimisce** thirsty
/novyomnuc. *Kenimisce*. You are thirsty.
nimlegen, *poss.n.*, snot, mucus in nose
/namprin.

nimli, *n.*, barrel tree/*mori*.
nimorei, *n.*, breadfruit that has been
fermented/*morei*. See **mori**
nimova, *n.*, 1. outrigger pole/*movoc*.
2. beam running horizontally in roof
between the top of the wall and the top
roof beam/*movoc*. **nimova udena**, *n.*,
beam in wall of house/*movoc unmap*.
nimovu, *n.*, heliconia with very large leaf
/mevog.
nimrap, *n.*, spear with many prongs
/nimrap.
nimrehlin, *poss.n.*, knee/*nompunetren*. See
imrehlin
nimreil, *n.*, rubbish heap/*nempilyor*.
nimri, *n.*, rib/*nempri*. See **imri**
nimru, *v.intr.*, **imru** disobedient/*nimru*.
nimsahlilit, *n.*, liver/*mou*. See **neqilmei**
nimyau, *n.*, wave (in sea)/*nimpyau*.
ninvo, *n.*, driftwood/*ninvo*.
nip, *v.intr.*, 1. **ip/nip** descend, go down,
come down/*yep*. *Sai yarmis yemera ra*
nobuwa menip menomrokgi neveg ar sai
irais qal ovon robocbonmila. A devil used
to live up the hill and he came down and
stole the food of the old man and his
grandchildren. 2. *n.*, **n-ip** downhill slope
/nyep.
niqam, *v.intr.*, 1. **iqam/niqam** rise (of
tide)/*nenom*. 2. *n.*, **n-iqam** 1. tide (high)
/nenom. 2. season that is hot and rainy
/nenom.
niri¹, *v.tr.*, **iri** tie, tie up/*neiti*. *Sai nelin*
ovnalalau iriri kilkil ra nowin irais ahleil.
One day the children tied a fishhook to
their grandfather's leg.
niri², *n.*, **n-iri** clothes, clothing/*netouti*. See
namas
nirigi, *v.tr.*, **iri-gi/niri-gi** wear/*netoutigi*.
niriri, *v.intr.*, **iriri** climb to end of branch
/niriri.
niris, *v.intr.*, **iris/niris** smile/*nitis*.

- nis**, *n.*, heliconia leaves placed over food in earth oven before layer of earth is added /*nimne*.
- nisbi**, *v.tr.*, **isbi** count/*nehpi*.
- nisvi**, *v.tr.*, **isvi** bury/*nehvi*. See **dormun**
- nitadecrek**, *n.*, chafing between legs /*neitandocroc*.
- nival**, *n.*, wild coconut/*nival*.
- nivan**¹, *poss.n.*, name/*nin*. *Yau nivanyau Unwog*. My name is Unwog.
- nivan**², *poss.n.*, thigh/*nvan*.
- nivan**³, *poss.n.*, edible part, flesh/*van*.
nivan nelou, *n.*, paramount chief/*van lou*.
nivan novul, *n.*, real language/*vanam*.
nivan qivin, *poss.n.*, tooth/*nelven*. **nivan yerema**, *adj.*, capable, able/*van neteme*.
Yau davawi nivan yerema woreci imo ni ra dahmas. I cannot climb this tree because it is big.
- nivani**¹, *v.intr.*, **ivani** break, broken/*tet*. See **nomde**
- nivani**², *v.tr.*, **ivani/nivani** fear, afraid of /*nemtitogi*. *Yalu cenivani nalinowe*. The child is afraid of the dog.
- nivasi**, *n.*, money/*nvat*.
- nivat**, *n.*, stone, rock/*nvat*.
- nivau**, *n.*, thatch style/*nivau*.
- nive**, *n.*, native asparagus/*ntanwai*.
- nivek**, *v.intr.*, **ibek/ibek** defecate/*nevcah*.
Civekye. He has defecated already. *Irivek duwa?* Where did they defecate?
- nivenu**, *n.*, place/*nur*. *Yarmis mo yemera ra sai nivenu urkis*. That devil is in a narrow place. **nivenu artacau**, *n.*, shore, dry land /*nur ikri*. *Sai ubeu yivenim ra nivenu artacau*. A shark came onto dry land.
- nivenya**, *n.*, blackpalm/*nivenye*. See **nivya**
- nivergi**, *n.*, bush nut/*velgah*.
- niverinum**, *n.*, earth oven/*nompunum*.
- nivi**¹, *n.*, Pacific golden plover/*nivi*.
- nivi**², *v.tr.*, **ivi/nivi** weave/*nevi*. *Irivi*. They wove it. See **nibi**
- nivivat**, *v.intr.*, **ivivat/nivivat** thick/*nevivat*.
- nivivirau**, *v.intr.*, **ivivirau/nivivirau** thin (of things)/*nevirvirau*.
- nivlek**, *n.*, 1. bed/*nevloc*. 2. shelf/*nevloc*.
Ehnen carvihgi neveg ra nivlek unayai. Her mother put the food out of reach up on the shelf. 3. bridge/*nevloc*. *Irovocor ra nivlek mitanvu ne*. They walked on the bridge across the river.
- nivoris**, *adj.*, huge/*nivorih*. *Erema urkis yemoco*: *Yau urkis kou sai avuksai nivoris*. The other small one said: I am small but one of my brothers is very big. See **atam**
- nivra**, *n.*, bunch of bananas/*nivra*.
- nivram**, *n.*, starting point at corner when weaving wall/*nevram*.
- nivram**, *v.intr.*, **ivram** stir up water (of fish) /*nevram*.
- nivreibin**, *n.*, sago/*uvreimpin*.
- nivri**, *n.*, roofing style/*nevri*.
- nivrovul**, *v.intr.*, **ivrovul/imrovul** 1. lie, tell lie/*namlai*. *Kenimrovul meda ra de*. You will lie and stay in the sea. *Leil bohnivrovul*. They are liars. 2. trick, pretend/*namlai*.
- nivruk**, *v.intr.*, **ivruk/nivruk** undercooked /*nivruc*.
- nivsamovuk**, *v.intr.*, **ivsamovuk** wink /*natmovot*. *Ivsamovuk nihmiqa degengi*. Wink with one eye.
- nivsarvu**, *v.tr.*, **ivsarvu** whip/*novselatvi*.
- nivsek**, *n.*, midrib of coconut leaf/*nivsog*.
- nivsi**, *v.tr.*, **ivsi/imsi** remove, take out/*evsi*.
Qa ivsi! Take it out! See **danibelek**
- nivya**, *n.*, blackpalm/*nivenye*. See **nivenya**
- nivyehgi**, *v.tr.*, **ivyehgi/imyehgi** spoil, damage/*nokini*.
- nivyum**, *v.intr.*, 1. **ivyum** work/*nompurac*.
 2. *n.*, **n-ivyum** work/*nompurac*. See **noburak**
- niwabun**, *n.*, ridge-capping/*nwampun*
- niwau**, *n.*, cane variety/*niwau*.

niya, *n.*, vine variety/*nye*.

niyar, *n.*, muscle, flesh/*nyar*.

niyere, *n.*, kind of tree (*Burckella obovata*)
/yetu.

nobahlini, *v.tr.*, **obahlini/nobahlini** repair
/nompalogi. *Dalwan cobahliniye sugai arka marail*. Talwan has repaired your house and swept it. See **nobahru**

nobahru, *v.tr.*, **obahru/nobahru** repair
/nompalogi. *Dalwan cobahruiye sugai yau*. Talwan has repaired my house. See **nobahlini**

nobo, *n.*, spirit that inhabits a taboo place
/nompō.

nobobus, *n.*, 1. grass skirt/*nomplat*.
2. pandanus/*nomplat*.

noboi, *v.intr.*, **oboi** 1. fall out in large numbers/*nehrem*. 2. collapse/*nehrem*. See **nehrem**

nobol, *n.*, banana variety/*nompōl*.

noboravu, *n.*, wind from the north
/nompōravu.

nobu, *v.tr.*, **obu/nobu** 1. do/*nompi*. *Da kanobu?* What are you doing? *Yau bayau yaunobu*. I will do it myself. 2. make
/nompi. **nobu nivan**, *vp.*, **obu nivan/nobu nivan** (of garden produce) produce food, bear fruit/*nompi nvan*. **nobu dahmas**, *v.intr.*, **obu dahmas/nobu dahmas** do quickly, hurry/*nompi ntamah*. *Nalinowe itani navucvuk mobu dahmas mafireves*. The dog took the bread quickly and sped away. **nobu lama**, *vp.*, **obu lama/nobu lama** cause difficulties/*nompi ndomo*. *Kilkil yobu lama ra worarap ar yarmis*. The fishhook caused difficulties for the devil's buttocks. 3. *n.*, **n-obu** behaviour
/nompi. *Nobu yera soku mo*. Behaviour today is like that. **nobu arwat**, *n.*, 1. sin
/nompisat. 2. behaviour that is bad
/nompisat. **nobu sai**, *adj.*, different/*nompi hai*.

nobudovlau, *n.*, kind of insect

/nomputovlau.

nobun, *poss.n.*, head/*nompun*. **nobun lanyeg**, *n.*, bundle of wild cane that is tied together for carrying/*nompundenyug*.

nobun legen, *poss.n.*, shoulder

/nompunorun. **nobun qivin nivenu**, *n.*, point, headland/*nompunogunur*. *Navorom itani nelou metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu*.

Navorom took the canoe without asking permission and loaded up the children and went to the point. **nobun qivin**, *poss.n.*, mouth/*nogun*. **nobun sugai**, *n.*, roof/*nompunimo*. *Novsalu ar Umah ceregi ra nobun sugai*. Umah's chicken laid an egg on the roof. *Belmela wavlau itanibelek nobun sugai qimrerawi*. In the night the cyclone took off the roof of the house that we were in.

nobunaran, *poss.n.*, family member, kin
/nompunaran.

nobunarare, *n.*, **nobun n-arare** water running over stones in river/*nompunorari*. **nobunetuco**, *n.*, **nobun netuco** reef that is exposed at low tide/*nompunetuco*.

nobunmis, *v.intr.*, **obunmis/nobunmis** sit immodestly/*nompinmah*.

nobunmolup, *n.*, totem/*nompunmolup*.

nobunwar, *n.*, top of yam that has been cut for planting/*nompunwar*.

noburak, *v.intr.*, 1. **oburak/noburak** work
/nompurac. *Yanacai gi noburak ra kabeni*. I want to work for the company. 2. *n.*, **n-oburak** work, job, task, work/*nompurac*. See **nivyum**

noburu, *v.intr.*, **ompuru** insert wedge
/nompuru.

nobusat, *v.intr.*, **obusat/nobusat** sin
/nompisat.

nobuwa, *n.*, 1. island/*nompuwo*. *Yarvin burbut comrok gi sai yalu miva ra plen*

meba nobuwa sai. The short woman kidnapped a child and went by plane and will go away to another island. 2. hill /*nompwu*. *Sai yarmis yemeda ra nobuwa minip minomrokgi neveg ar sai irais qal ovon roboconmila.* A devil used to live on a hill and come down and steal an old man's food, along with that of his grandchildren.

nocalam, *v.intr.*, **ocalam** old/*nompumetwo*.

nocles dan, *poss.n.*, skin/*nocleh ntan*. See **dan**

nocli, *v.tr.*, **ocli/agli** 1. dig/*nocli*. 2. dig up /*nocli*. *Yawagli nubam gi nuwa.* I will dig up the yam with the digging stick. See

nocri

noclogun, *poss.n.*, lip/*noclogun*.

nocnobo, *n.*, tree variety/*nocnompi*.

noco, *v.intr.*, **oco/aqo** 1. say/*nocu*.

Yovlipohgi memoco: Afro, navyanqa armaives bacan. He told him: Brother, your voice is very nice. 2. want/*nocu*. *Ovon dahmla soku mo bacan yamaqo yadabegi.* The things that I want to talk about are just like that.

nocori, *aux.*, **ocori/nocori** 1. able to, can /*nokili*. *Uglai yetunocori novocor.* The flying fox could not walk. *Kanocori dani nup ra dohmus aryau.* You can take the yams from my garden. 2. *v.tr.*, **ocori/nocori** know/*nokili*. *Yatwocori.* I didn't know her. *Qimretwocori dahmla dahmas soku ovnalalau iranocori marima.* We didn't know many things like the children today.

nocorip, *v.tr.*, **ocorip** leave/*nowi*, *nousep*. See **selip**

nocperi, *v.tr.*, **ocperi** push/*saveti*. See **nibesi**

nocri, *v.tr.*, **ocri/agri** 1. dig/*nocli*. 2. dig up /*nocli*. See **nocli**

nocrin, *poss.n.*, side/*nocrin*.

nocrogi, *n.*, crossbeam on bed or bench /*nocrogi*.

nocsi¹, *v.tr.*, **ocsi/agsi** 1. see, look at/*nochi*. *Yivenim mocsi nalinowe.* He came and saw the dog. *Kapebenim kapocsi yau udahlwa.* If you come you will see me in the village. 2. read/*nochi*. *Arusva cameda magsi novul aryau.* The European will keep reading my language.

nocsi², *n.*, ill-living.

nocum, *n.*, sheath of coconut bud/*nocum*.

nocvat, *n.*, plantar wart/*nocvat*.

nocwa, *interr.*, how?/*nocwo*. See **soku da nofwaki**, *v.intr.*, 1. **ofwaki/nofwaki** pray

/*novwaki*. 2. *n.*, **n-ofwaki** prayer/*novwaki nogosiwo*, *n.*, gum/*nogosiwo*. *Yau qivinyau arwat, yehremye, nogosiwo bacan.* My teeth are no good, they've all dropped out, I've only got gums.

nogoti, *n.*, sea cucumber/*nogoti*.

nogun, *v.intr.*, **ogun/nogun** wild/*nagon*.

nohmol, *v.intr.*, **ohmol/ahmol** fall, fall down, fall over, fall out/*nomol*. *Uhnomu yemavag, navucvuk yohmol.* The bird opened its mouth and the bread fell out.

nohmus, *n.*, hunger, famine/*ntemah*.

nohmus, *v.intr.*, **ohmus/ahmus** hungry /*temah*.

nohuleg, *n.*, mud/*nal*. *Wahlei nohuleg.* Step in the mud.

nokote, *n.*, basket made of coconut leaves for carrying rubbish/*nokote*.

nolgen, *poss.n.*, root/*nowatnin*. *Kagli nacava moqopolesi nolgen madanibelek.* You will dig the kava along the roots and take it out. See **norgen**

nomde, *v.intr.*, **omde/amde** break, broken /*nomti*. See **nivani**

nomdemde, *v.intr.*, **omdemde/amdemde** broken down, dilapidated/*nomtimti*.

nomne, *v.intr.*, **omne wet/nomnuc**. *Arwomne.* It is wet.

nomni, *v.*, **omni/amni** drink/*nomonki*.

Kamni ne? Will you drink the water?

Yawamni ne arwetop urkisgi. I will just drink a little tea.

nomol, *v.intr.*, **omol/nomol** black/*nacumsu*.

See **nacumsu**, **namil**, **nabin**

nomorinu, *n.*, sea that is calm/*nomorinu*.

nomorop, *v.intr.*, 1. **omorop/nomorop**

alive, live/*nomurep*. *Yesu yomorop movkis omorop*. Jesus lived and gave us life. 2. *n.*, **n-omorop** life/*nomurep*. *Qimremeda ra nomorop mori lama*. We used to live a difficult life.

nomrok, *v.intr.*, **omrok/nomrok** steal

/*nomproc*.

nomrokgi, *v.tr.*, **omrok-gi/nomrok-gi**

1. steal/*nomprokgi*. *Sai yarmis yemera ra nobuwa menip menomrokgi neveg ar sai irais qal ovon robocbonmila*. A devil lived up the hill and would come down and steal the food of the old man and his grandchildren. 2. kidnap/*nomprokgi*.

nomwau, *n.*, cloud/*nompwau*.

nomye, *n.*, earthquake/*nomyuc*.

nomyin, *n.*, Malay apple/*weve*.

nonbohnip, *n.*, horizon/*nonpotnep*.

noplei, *v.tr.*, **oplei** choose/*tampoli*. See **davri**, **namsi**

nopolesi, *v.tr.*, **opolesi/qopolesi** follow

/*nuri*. *Davau sai noburak aruqa qimremeda moqopolesi*. There was nothing proper that we used to follow.

noprei¹, *v.tr.*, **oprei/qoprei** turn/*novoli*.

noprei², *v.tr.*, **oprei/qoprei** remove (food) from earth oven/*vaipelac*. *Yau yawobuye neveg mormunye, yaqoprei*. I have made the food and baked it, I will take it out.

nopri, *v.tr.*, **opri/nopri** trick, deceive /*novotogi*. *Yanopri umqeya ra iyi cameda buwip memadani armai*. I will trick the worm because he lives deep down and feels good.

noreqip, *v.tr.*, **oreqip** draw apart, open (something that has two sides)/*torugkli*.

See **dorkihli**

norgen, *poss.n.*, root/*nowatnin*. See **olgen**

norivsau, *n.*, steps cut into trunk of coconut tree/*nimpyau*.

normun, *v.tr.*, **ormun/normun** bake in earth oven/*worumon*. *Utocok im Ucai irormun umcas*. Utocok and Ucai baked the pig in the earth oven.

norovlek, *v.intr.*, **orovlek** married /*nempculac*. *yarvin arworovlek* married woman

norpunelin, *poss.n.*, comb (of fowl) /*norpunelin*.

norum, *v.intr.*, **orum/norum** bake food in earth oven/*worum*.

norwotu¹, *n.*, wind from the east/*norwotu*.

norwotu², *n.*, 1. school/*norwotu*. *Ovnalalau marima iramdani dahmla ra norwotu*. Children today get things in school.

2. church/*norwotu*. See **sugai dobor**

nosedavarili, *v.intr.*, **osedavarili** pity. See **nimduru**

nou, *n.*, Vanuatu fruit dove/*nowi*.

nouk, *poss.n.*, 1. leg (my)/*nog*. 2. foot (my) /*nog*. See **nowin**, **noum**

noum, *poss.n.*, 1. leg (your)/*nom*. 2. foot (your)/*nom*. See **nowin**, **nouk**

noumsi, *n.*, mat made of pandanus leaves /*mat*.

nourin, *poss.n.*, penis/*nelun*.

nouritugo, *n.*, wind from the west /*nouritugo*.

nousa, *v.intr.*, **ousa/ausa** do what?/*nowo*. *Kamausa?* What are you doing?

nousap, *n.*, flood/*nousap*.

novlahlumni, *v.intr.*, **ovlahlumni** preach /*torenwi*.

novlavsehgi, *v.tr.*, **ovlasehgi/amlasehgi** teach right from wrong/*nenwavsogi*.

novlehgi, *v.tr.*, **ovlehgi/amlehgi** call

/novrogi. Ulakis yemovlehgi yavu moco cebeni madani ihnom. The rat called the turtle for him to come and pick him up quickly.

novlelgi, *n.*, buffalo grass/*novlovs*i.

novlelmut, *n.*, 1. bush/*untompoi*. See **doburwai** 2. grass/*untompoi*.

novli¹, *n.*, sore/*novli*.

novli², *v.tr.*, **ovli/aml**i say, tell (something), speak/*nenwi*. *Yamli novul aryau bohgi arusva.* I will speak my language to the European.

novligen, *poss.n.*, feather/*novlin*.

novligenobun, *poss.n.*, **novligen nobun** hair/*novlompun*.

novlimcen, *poss.n.*, tail/*novlimpcon*. See **nevlimcen**

novlinvau, *n.*, cottonwood tree/*orenvau*.

novlipohgi, *v.ditr.*, **ovlipohgi/amlipohgi** tell (someone)/*nenpogi*. *Yau yamlipoka Ura.* I will tell you Ura. *Yovlipohgi memoco: Afro, navyanqa armaives bacan.* He told him: My brother, your voice is very nice. *Nomwat cebenim mamlipoyau.* Nomwat will come and tell me.

novliran, *poss.n.*, hair of body/*novliran*.

novlisin, *poss.n.*, tail (of chicken)/*novlisin*.

novliwas, *n.*, hair that is grey with age /*novliwah*.

novlobunum, *n.*, heliconia leaves that have been previously used and which are placed over layer of earth on earth oven to prevent steam from escaping /*novlompunum*.

novlogun, *poss.n.*, beard/*novlogun*.

novocor, *v.intr.*, **ovocor/abocor** walk /*navan*. *Irovocor ra nivlek mitanvu ne.* They walked over the bridge across the river. **novocor gi dan**, *n.*, shrimp found in fresh water/*nikau*. See **nikau**
novocoryek, *v.intr.*, **ovocor-yek/abocor-yek** take the higher route/*navansac*.

novohgi, *v.ditr.*, **ovohgi/abohgi** give/*ovogi*. *Avinsai itaniyip movohgi ceni.* His brother took it down and gave it to him and he ate it. *Qimrovohgil ovnikau mori qimirtai.* We gave them the prawns that we had caught.

novohlowi, *v.tr.*, **ovohlowi/abohlowi**

1. hold/*nelcavi*. 2. touch/*nelcavi*. *Yavu yemovohlowi dan melgi sin ulakis yerkihlek ra dan.* The turtle touched his back and felt that the rat's excrement was abundant on his back. 3. go as far as, reach /*nelcavi*. *Qimirva movohlowi sai ne orog.* We went as far as the big river.

novolvol, *n.*, roots growing in water along river bank that are all tangled together /*novolvol*.

novosi¹, *v.tr.*, **ovosi** feed/*navgoni*.

novosi², *v.tr.*, **ovosi** smoke (cigarette) /*novosi*.

novou, *n.*, kind of tree (*Macaranga dioica*) /*novou*.

novovu, *v.intr.*, **ovovu/novovu** play /*novovu*. *Ovnalalau irovovu nelin urkis.* The children played for a short while.

novsalu, *n.*, chicken, hen/*netwo*. *Novsalu ar Ucai ceni novus ar Louvo.* Ucai's chicken ate Louvo's banana. See **urwa**. **novsalu aryarmon**, *n.*, rooster/*netwo itnatman*. See **urwa aryarmon**. **novsalu aryarvin**, *n.*, hen/*netwo itnahiven*. See **urwa aryarvin**. **novsalu yogun**, *n.*, wild fowl /*netwagon*. See **urwa yogun**

novsar, *n.*, pus/*novsar*. See **dobonovli**

novselen, *v.tr.*, **ovselen** wrap up/*novsin*.

novsin, *poss.n.*, seed/*novsen*.

novsomqai, *n.*, banana that is ripe /*novsomkai*.

novsurmon, *n.*, saviour/*novsurmon*.

Novu, *n.*, God/*Novu*.

novul, *v.intr.*, 1. **ovul/abul** talk, speak/*nam*. 2. *n.*, **n-ovul** language/*nam*. *Novul aryau Ura.* My language is Ura. 3. talk,

utterance, speech/*nam*. 4. word/*nam*. *Iyi yetai novul alauriyekeye*. He wrote every word.

novulwat, *n.*, **n-ovul-wat** swearing/*namsat*.

novum¹, *v.intr.*, **ovum/abum** go first /*novum*. *Irovum merek mivagi Potak*. They went first ahead off to Ipota.

novum², *adj.*, **n-ovum** first/*novum*. *Yalu ra novum youmiteti*. The first child came back. See **mabum**

novuni, *v.tr.*, **ovuni/abuni** lead/*tour*. See **nadabuni**. **novuni nalinowe**, *vp.*, **ovuni nalinowe/abuni nalinowe** go hunting /*tour* *kuri*.

novus, *n.*, banana/*naram*. *Novsalu ar Ucai ceqeni novus ar Lovou*. Ucai's chicken will eat Lovou's banana.

novwar, *v.intr.*, **ovwar/amwar** 1. full /*novwar*. 2. plentiful, abundant, many /*novwar*. *Navani camamwar gilama*. The fruit were very abundant. See **nerkihlek**
nowe, *n.*, 1. vine/*orait*, *nos*. 2. string, rope /*orait*, *nos*. *Aboi nowe*. Untie the string.

nowi, *v.tr.*, **owi/nowi** plant/*nowi*. *Uvoi canavle minaqaugi dan sugai ahleil minowi nibi*. Uvoi is weeding around the back of the house and will plant sugar-cane.

nowin, *poss.n.*, 1. leg/*non*. *Sai nelin ovnalalau iriri kilkil ra nowin irais ahleil*. One day the children tied a fishhook to their grandfather's leg. 2. foot/*non*. See **urmut**. **nowin lemelu**, *n.*, car/*nondvat*. *Nowin lemelu aryau canafire ihnomihnom*. My car drives very fast.

nowini, *n.*, **nowin ni** trunk of tree/*nelponei*, *potninei*. See **nelpoh ar ni**

nowiran, *poss.n.*, bone/*nouran*.

nubam, *v.intr.*, 1. **ubam/nubam** cook food /*tovom*. *Yaubamye*. I have cooked the food. 2. *n.*, **n-ubam** food that is cooked (especially yams)/*ntovom*. *Torpesi ne ra*

nubam. Pour the water onto the yams.

nuboci, *n.*, basket made of coconut leaves /*luloki*.

nuboqu, *n.*, banyan tree variety/*pogku*. See **boqu**

nucut, *n.*, breadfruit which is overripe and which has begun to go soft/*neikot*.

nugat, *n.*, net-like material from top of coconut tree/*nugat*.

nugonobaveg, *n.*, smoke from fire /*nugonom*.

numrag, *n.*, scab/*numrag*.

nup¹, *n.*, fat on body/*nup*.

nup², *n.*, yam/*nup*.

nupmori, *n.*, yam variety/*nuvmori*.

nuprovo, *n.*, bow/*nevane*. See **nefena**

nuqa, *v.intr.*, **uqa/nuqa** 1. straight/*ogko*.

2. correct/*ogko*. *Novul arka aruqa*. What you said is correct.

nurak, *n.*, 1. thing/*nurac*. 2. animal/*nurac*.

nurpon, *v.intr.*, **urpon/anbon** cold /*netpond*. *Kamanpon*. You are cold.

nurpor, *v.intr.*, **urpor** ruined by mishandling/*navor*.

nusyan, *poss.n.*, large one/*nusyan*.

nusye, *n.*, waterfall/*nusye*.

nuva, *n.*, wild yam/*non*.

nuval, *adj.*, fat.

nuwa, *n.*, digging stick/*orocol*.

nuwoleg, *n.*, cave/*veli*. **nuwoleg wanuni**, *n.*, cave with exit at other end/*velitvaru*.

o, *inter.*, yes/*o*. See **monocwa**

onaipok, *n.*, megapode/*nilep*.

oramal, *n.*, lizard variety/*oramal*.

orarail, *n.*, broom/*oretete*, *oretayor*.

oraswa, *n.*, oar/*orahwo*.

oreveg ar tofura, *n.*, breadfruit variety /*matpolu en tofura*.

orog, *adj.*, 1. big, large/*orog*, *nmas*. 2. *adv.*, enough/*orog*. *Yawevegye orog*. I've already eaten enough. 3. a lot/*orog*.

oromnuk, *n.*, oesophagus/*oromnuc*.

orovocor, *n.*, shoes, boots/*oravan*.

ortamlek, *n.*, pillow/*ortamprac*.

oube, *loc.*, over there/*empe*.

ouberpa, *loc.*, over in that direction
/gomplampe.

oubeyok, *loc.*, up over there/*empihac*.

oubeyoup, *loc.*, down over there/*empihep*.

ovnalalau, *n.*, children/*ovonyan*. *Sai ovnalalau gelu ovon umalme*. The two children were twins. *Nelou ar Willie, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu*. Navorom took Willie's canoe without asking permission and loaded up the children and went to the point. Plural of **yalu**

ovnarvin, *n.*, women/*ovahiven*.

ovon, *premod.*, plural/*ovon*. *Sai ovnalalau gelu ovon umalme*. The two children were twins.

ovoremla, *n.*, people/*ovoteme*. *Yarmis mo yeni ovoremla mitamli ra dahlwa*. The devil ate up the people in the village. *Ovoremla alauriyekye ireni*. All of the people ate it. Plural of **yerema**

ovragi, *n.*, those people/*ovragi*.

peleg, *n.*, 1. butterfly/*wemplag*. 2. moth
/wemplag. See **umleg**

poki, *n.*, eel found in sea/*poki*. See **uroqil rade**

poqevre, *n.*, snapper (large)/*pogkevre*.

Potak, *n.*, Ipota/*Ipotac*.

Potrauyek, *n.*, Potrauhac/*Potrauhac*.

purou, *n.*, hat/*purou*.

qa, *pron.*, you (sg.)/*kik*. *Camadap burbut qa*. He is sitting near you.

qahleil, *prep.*, with them/*ndal iror*.

Quramadap qahleil. We are sitting with them.

qal, *prep.*, with, accompanitive preposition
/nandu, ndal. *Narinam civa madai uhnomu ra de qal Norvah*. Narinam went

and will catch fish in the sea with Norvah. *Sai yarmis yemera ra nobuwa minip minomrokgi neveg ar sai irais qal ovon robocbonmila*. A devil used to live on the hill and he came down and stole the food of the old man with his grandchildren.

qalka, *prep.*, with you/*nandu kik*.

qalkim, *prep.*, with us (exc.)/*ndal kam*.

qalkis, *prep.*, with us (inc.)/*ndal koh*.

qalyau, *prep.*, with me/*nandu yau*.

qasu, *postmod.*, only, alone, by oneself
/kakai. *Yau qasu yaunobu*. I will do it by myself. *Qa qasu kebenim ra sugai orog*. You will come to the meeting house by yourself.

qehli, *postmod.*, three/*ndehel*. *Yiva movul nimgen gehli*. He went and spoke three times.

qehligi, *postmod.*, **qehli-gi** third/*ndehelgi*. *Qehligi nivoris yivenim*. The third big one came.

qei, *loc.*, here/*igko*. *Yerema lama cebenim madaqis madamli qis ra dahlwa qei arusvawi*. The warrior will come and kill all of us in the village here in the grassland. *Yauvenim qei ra novul Ura*. I came here because of the Ura language.

gelu, *postmod.*, two/*nduru*. *Sai ovnalalau gelu ovon umalme*. The two children were twins.

qelugi¹, *adv.*, **qelu-gi** two each/*ndurugo*.

qelugi², *postmod.*, **qelu-gi** second/*ndurugi*. *Qelugi yivenim miva*. The second one came and went. *Yadani netai qelugi*. I will take the second book.

qim, *pron.*, we, us (exc.)/*kam*.

qis, *pron.*, we (inc.)/*koh*.

qiva, *interr.*, how much, how many/*ndve*. *Yitai qiva uhnomu*? How many fish did he catch?

qivin, *poss.n.*, tooth/*nelven*. *Qivinqa arwat*. Your teeth are bad. **qivin sugai**, *n.*, door

Inogun nimo. See **nihmi orovocor**
qu, conj., 1. or/ku. *Kadani dal qu nup?* Will you take the taro or the yam? 2. interr., polar question marker/ku. *Keniye cetali qa qu?* Have you eaten enough? *Nacava cameda qu?* Is there any kava?

ra, conj., 1. because/ra. *Ovnalalau ar yarumnemla iresereg ra iremetet ra wavlau.* The chiefs' children were all crying because they were afraid of the cyclone. 2. prep., on, in, at, locative preposition/ra. *Urwa ceregi ra nobun sugai.* The chicken laid an egg on the roof of the house. **ra da?**, interr., why?/ra se? **ra dan**, prep., behind/ra ntan. *Betty im Janet iradamsi ra dan sugai ar John.* Betty and Janet are playing football behind John's house. **ra novum**, adv., first/ra novum. *Qim ra novum qimrenomorop soku ovon nalinowe.* We before used to live like dogs.

rafol, n., reef heron/nigahac.

rimin, poss.n., father/letmen. *Irarap qal rimin.* They sat with his father.

rivan, poss.n., wife/retpon. See **lavnan**

rovo, n., conch shell/ntovu. See **urovo**

sai, postmod., 1. another, different/hai.

Yarvin burbut comrokgi sai yalu miva ra plen meba nobuwa sai. The short woman kidnapped a child and went on a plane and will go to another island. 2. next/hai. *Yawedeti namqainil sai.* I will come back next year. 3. premod., one/hai. *Sai uhnomu itani navucvuk ar nalinowe.* A bird took the dog's bread. **sai lasai**, n., something/hai sesai.

saican, postmod., only one/haiteven. *Iyi mo yarumne saican.* He was the only chief.

Gimi ra nivenu saican. You are all from the one place.

sam, v.intr., retract foreskin/sam.

san, prep., for, benefactive preposition

Iniscon. Yautani sai uromnine bihni worevi ne san Nanben. I took a length of bamboo to scoop water for Nanpen. *Sai uvasele sanqa.* There is a dragon plum for you.

sanleil, prep., for them/niscond.

sanqa, prep., for you/niscom.

sanqim, prep., for us (exc.)/niscomam.

sanqis, prep., for us (inc.)/niscont.

sanwis, n., wild boar/sanwis. *Qimrocsi sai sanwis nabare ari yerek mataqau.* We saw a wild boar with tusks that went up and around.

sanyau, prep., for me/niscug. *Derelwa covli armai balacis sanyau.* Torilwo said good day to me.

sanyi, prep., for him/her/it/niscon. *Yivasi navucvuk sanyi.* She bought the bread for him.

sari, v.tr., follow closely behind, stick close to/sari.

sarpurpur, v.intr., nibble at bait (of fish) /sarporpi.

save, n., flying fish/save.

savlasakgi, v.tr., turn right way up /savlehakgi.

savlehgi, v.tr., ambush/sakilgoni.

savosavos, v.intr., sprout/savsar.

sedi, v.tr., unload/sendi.

sedomsi, v.tr., clean/sendomsi.

seivasi, v.tr., sell/seivasi. *Iseivasi uhnomu boyau.* She sold me a fish.

selai, v.intr., shine light/selai.

seli, v.tr., leave/owi, ousep. *Ureseli yerema mori qu uradahlini?* Will we leave this person or will we kill him? See **ocorip**

selkivan, v.intr., bear children at close intervals/selkivan.

selnivi, n., beam at top of roof/helnivi.

seloglag, v.intr., be half-hidden/seloglag.

semsebari, v.tr., protect/semsempari.

semsimak, v.intr., congregate, gather

- together/*semsimac*.
- sesi**, *v.tr.*, 1. point at/*sesi*. 2. show/*sesi*.
- sesimagsi**, *n.*, 1. finger (index)/*sesimagsi*.
2. toe (longest)/*sesimagsi*.
- sesor**, *v.intr.*, 1. crazy, mad/*nemlu*. 2. drunk
/*nemlu*.
- sin**, *poss.n.*, faeces, excrement/*sin*. *Wi pergi sin nalinowe?* Who would want to smell the excrement of a dog?
- sinehli**, *postmod.*, eight/*sukrimndehel*.
- sinelu**, *postmod.*, seven/*sukrimnduru*.
- sinivat**, *postmod.*, nine/*sukrimendvat*.
- sivat**, *n.*, stick that is split at one end for removing hot stones/*orsocuvi*.
- socurwavos**, *n.*, dolphin/*socurwavoh*.
- socwavi**, *n.*, hawk variety/*socwavi*.
- soku**¹, *adv.*, too, also/*hogku*. *Yaweba soku*. I will go too.
- soku**², *prep.*, like, as/*hogku*. *Naqo soku mo keqeni*. If it is like that, you will eat it. *Ken canarufa armai soku ovon arusva*. Ken sings well like Europeans. **soku da**, *interr.*, how?/*hogku se*. See **nocwa**
- somo**, *adv.*, more, again/*momu*. *Sai somo*. One more. *Yanacaigi somo*. I want some more.
- sorvat**, *v.intr.*, remove hot stones from fire before putting food down to cook/*sorvat*.
- souseli**, *v.tr.*, let, permit/*tenimpe*.
- sowi**, *v.tr.*, remove (hot stones) from cooked food/*sowi*.
- sugai**, *n.*, 1. house/*nimo*. *Sugai aryau cemedra delgene*. My house is on the river bank. 2. building/*nimo*. **sugai dobor**, *n.*, church/*nimo tompor*. *Yaweba ra sugai dobor*. I will go to the church. See **norwotu**. **sugai orog**, *n.*, meeting house/*inimorog*. *Qisye alauriyekye ureba ra sugai orog*. We will all go to the meeting house. **sugai urkis**, *n.*, toilet/*nimo viroc*. *Yarmis mori ip meni neveg miva ra sugai urkis*. That devil went down and ate the food and went to the toilet.
- sugu**, *v.intr.*, 1. kiss/*sugu*. 2. put mouth to /*sugu*. *Iyi yelwa arye mohmol mahlei burbut pisugu ra nelwa ariyi*. He vomited outside and fell over and lay down and nearly put his mouth into his own vomit.
- suworem**, *postmod.*, five/*sukrim*.
- tagnevet**, *n.*, 1. eyelash/*novlimet*.
2. eyebrow/*novlimet*. See **uvlimit**
- teveliwa**, *n.*, swamp harrier/*socwavi*. See **utevaco**
- tofura**, *n.*, whale/*tovura*. See **ubelvi**
- tomsel**, *n.*, tuber baked in chunks in earth oven rather than being grated/*tomsel*.
- toqilnau**, *n.*, juvenile mackerel/*togkilnau*.
- tuga**, *adj.*, foreign/*itugo*.
- tumesen**, *n.*, fish variety/*mehen*.
- tutu**, *n.*, flower/*ntasisi*. See **navani**
- ubarmonuk**, *n.*, heart/*umpatmonuc*. See **barmonuk**
- ubelvi**, *n.*, whale/*umpelvi*. See **tofura**
- Ubenyelege**, *n.*, Umponyelogi
/*Umponyelogi*.
- ubeu**, *n.*, shark/*nempou*.
- ubuda**, *n.*, adult red-bellied fruit dove
/*nomponde*.
- uce**, *n.*, kingfisher/*uki*.
- udahlwa**, *loc.*, **u-dahlwa** in/to the village
/*luntemne*. *Ureba ra nobun qivin Umatwo moumebenim udahlwa balwalip*. We will go to Umatwo Point and come back to the village in the afternoon. See **dahlwa**
- udena**, *loc.*, **u-dena** down, below/*unmap*.
- udoburwai**, *loc.*, **u-doburwai** to/in the bush/*untompoi*. See **unovlelmut**
- udohmus**, *loc.*, **u-dohmus** to/in the garden
/*lunenduc*. *Nomwat ceqerek udohmus memadai sai novus ariyi urkis*. Nomwat will come up to the garden and cut a small banana of his.
- ufel**, *n.*, back of head/*ntocnoki*.
- ugen**, *v.intr.*, **ugen/nugen** smoke/*nugon*.

Nabaveg canugen. The fire is smoking.
uglai, *n.*, flying fox/*nagkrai*. **uglai de**, *n.*, manta ray/*nagkrai ntoc*.
uhnomu, *n.*, 1. fish/*nomu*. See **uhnomu rade** 2. bird/*menuc*. See **uhnomu unayai**.
uhnomu damle, *n.*, fish variety/*nomu ntample*. **uhnomu dire**, *n.*, fish variety/*nomu teli*. **uhnomu rade**, *n.*, fish/*nomu*. See **uhnomu**. **uhnomu unayai**, *n.*, bird/*menuc*. *Peter im Willie ireci ni mai uhnomu unayai ra boqu gi nefena ahleil.* Peter and Willie climbed the tree and shot a bird in the banyan tree with their bow. See **uhnomu**. **uhnomu veli**, *n.*, fish variety/*nomu veli*.
ula, *n.*, mother (address term)/*namou*.
ulabunbun, *n.*, blowfly/*ulampunpun*.
ulakis, *n.*, rat/*ulakih*.
ulcap, *n.*, Vanuatu white-eye/*ulcap*.
ule, *n.*, coconut lory/*ure*.
uleg, *n.*, fly/*ulag*.
uleven, *n.*, stomach/*netpolu*.
ulevok, *n.*, taboo place/*ulevoc*.
uleyeleg, *n.*, tree variety/*uleyelog*.
ulit, *n.*, coconut crab/*ndet*.
ulpei, *n.*, fish variety/*ulpei*.
ulwag, *n.*, cicada that makes noise during daytime/*undai*.
umalme, *n.*, twins/*umalme*.
umamin, *n.*, fish variety/*umamin*.
umanat, *n.*, cardinal honeyeater/*menucsat*. See **manat**.
umaqam, *n.*, sun/*nen*. *Yera umaqam armai.* There is nice sun today.
umcas, *n.*, pig/*nompcahi*. *Nalinowe ar Yobut ceni umcas ar Lalim ahninu.* Yomput's dog ate Lalim's pig yesterday.
umek, *n.*, snake/*nehkil*. See **neskil**.
umesvi, *n.*, left-hand side/*mor*.
umin, *n.*, trevally/*umen*.
umitar, *n.*, rainbow/*umitar*.
umleg, *n.*, 1. butterfly/*wemplag*. 2. moth

/wemplag. See **peleg**.
umqeya, *n.*, worm/*nemki*.
umrip, *n.*, food variety made of grated tuber wrapped in island cabbage and cooked in saucepan in individual servings/*umrip*.
umrom, *n.*, peregrine falcon/*umrom*.
umse¹, *n.*, seed of breadfruit/*novsi*.
umse², *n.*, star/*mosi*. **umse rade**, *n.*, starfish/*mosi ra ntoc*.
umus, *n.*, gecko (large)/*nigavrac*.
unayai, *rel.loc.*, above, on top/*imelwo*. *Ehnen carvihgi neveg ra nivlek unayai.* His mother put the food out of reach on the shelf above.
unbahnag, *rel.loc.*, inside/*unisog*.
unelelam, *loc.*, **u-nelelam** to/on the road/*unocugo*. See **nelelam**.
unelvagasagas, *loc.*, on the very edge/*unelvindi*.
unicre, *loc.*, 1. shallow place/*ikri*. 2. ashore/*likri*. *Kegerek madani yau ihnom unicre.* Come up and take me ashore quickly.
unmes, *adv.*, early/*unmeh*. *Tadek bopolvo unmes.* Wake up early in the morning.
unoras, *n.*, stone found at river mouth that is oval-shaped/*unorah*.
unovlelm¹, *loc.*, **u-novlelm¹** to/in the bush/*untompoi*. *Qimirva unovlelm¹ mobu sugai mamon.* We went to the bush and made houses and hid. See **udoburwai**.
uqa, *n.*, blood/*nde*.
uqor, *n.*, trochus/*yorikau*.
urit, *n.*, grated coconut that has been squeezed out/*witit*.
urkis, *adj.*, 1. small/*viroc*. 2. narrow/*viroc*. *Yarmis mo yemeda ra sai nivenu urkis.* The devil was in a narrow place. 3. *adv.*, for a short while/*viroc*. *Oramal yovli mera urkis.* The lizard spoke and stayed a short while.
urmut, *n.*, foot/*urmut*. See **nowin**.
urom, *n.*, in-law/*ntample*. See **damle**.

uromnine, *n.*, length of bamboo that is used for carrying water/*naunu*. *Yadani sai uromnine bihni worevi ne san Nanben*. I will get a length of bamboo to scoop water for Nanpen. *Afro, tani uromnine mip mevi ne*. Brother, get a length of bamboo and come down and scoop some water.

uroqil, *n.*, eel/*neven, poki*. **uroqil rade**, *n.*, eel found in sea/*poki*. See **poki**

urovo, *n.*, conch shell/*ntovu*. See **rovo**

urumcoi, *n.*, kind of plant/*urumcoi*.

urva, *n.*, river near sea that is tidal where there is brackish water/*urva*.

urvarok, *n.*, water dug in beach that is brackish/*netvatoc*.

urvil, *n.*, fish variety/*utvil*.

urwa, *n.*, chicken, hen/*netwo*. *Urwa ceregi ra nobun sugai*. The chicken laid an egg on the roof of the house. See **novsalu**.

urwa aryarmon, *n.*, rooster/*netwo itnatman*. See **novsalu aryarmon**. **urwa aryarvin**, *n.*, hen/*netwo itnahiven*. See **novsalu aryarvin**. **urwa yogun**, *n.*, wild fowl/*netwagon*. See **novsalu yogun**

urwit, *n.*, wild pandanus/*norveyu*.

ususu, *n.*, fantail/*ususu*.

Uswaru, *n.*, Uswotu/*Uswotu*.

utap, *n.*, tick/*noctip*.

utevaco, *n.*, swamp harrier/*socwavi*. See **teveliwa**

utvil, *n.*, axe used for fighting/*utvil*. *Oramal yiva meleci utvil ari*. The lizard went and picked up his fighting axe.

uvaimre, *n.*, orange/*nemli*. *Ureba minavai uvaimre ra nobun qivin Umatwo*. We will go and gather oranges at Umatwo Point. See **vaimre**. **uvaimre nowin**, *n.*, ankle/*novwanemli*. See **nercen oromnine**

uvanela, *n.*, coconut that has not yet developed flesh.

uvar, *n.*, stingray/*uvar*.

uvasele, *n.*, dragon plum/*narac*. *Arkilap*

uvasele. Please break the dragon plum.

uvermis, *n.*, sky that is blue and cloudless/*vetmih*. See **vermis**

uervau, *n.*, tree variety/*uvorvau*. *Afro, tovu sai uervau*. Brother, pick some leaves of the *uervau* tree. See **neqilip**

uvla, *n.*, mullet/*novle*. **uvla ra ne**, *n.*, fish variety/*uvreiwan*.

uvlimit, *n.*, 1. eyelash/*novlimet*. 2. eyebrow/*novlimet*. See **tagnevet**

uvnomu, *n.*, 1. thumb/*pehnatpu*. 2. toe (big)/*pehnatpu*. See **uvnomu legen**. **uvnomu legen**, *n.*, 1. thumb/*pehnatpu*. 2. toe (big)/*pehnatpu*. See **uvnomu** 3. fingernail/*uvnomu norun*. 4. toenail/*uvnomu norun*.

uvo, *adv.*, still/*indowi*.

uvorwok, *n.*, white-throated pigeon/*nocolwoc*.

uvouvo, *adv.*, forever/*indowindowi*.

uvras, *n.*, brain/*uvrah*.

uvrek, *n.*, shelter (temporary)/*uvroc*.

uvun, *n.*, ringworm/*novun*.

uvuvu, *n.*, story (traditional)/*uvuvu*. *Yomo bacan uvuvu gi yarmis*. That is all there is to the story about the devil.

uvwis, *n.*, grouper (small)/*uvwis*.

uwop, *n.*, grouper/*uwop*.

uyou, *n.*, 1. grandmother/*uyou*. 2. old woman/*uyou*.

uyoumu, *n.*, mosquito/*yomuc*.

va udoburwai, *vp.*, **va u-doburwai/eba u-doburwai** defecate/*nve untompoi*. *Ulakis yemelgi soku ceba udoburwai ra dan yavu*. The rat felt like he wanted to defecate on the turtle's back.

va, *v.intr.*, **va/eba go/nve**. *Yarvin burbut comrokgi sai yalu miva ra plen meba nobuwa sai*. The short woman kidnapped a child and went by plane and will go to another island. *Qimirva movocor ariye ra sugai mip ra de*. We went and walked outside the house and went down to the

- sea.
- vagi**, *v.intr.*, **vagi/abagi** veer off/*nvego*.
Irovum merek mivagi Potak. They went first and came up away to Ipota.
- vaimre**, *n.*, orange/*nemli*. See **uvaimre**
- vasi**, *v.tr.*, **vasi/abasi** 1. pay/*vasi*. 2. pay for, buy/*nvasi*.
- vatacumsu**, *n.*, stone variety which is black
/vetacumsu.
- vatarusva**, *n.*, stone variety that is white
/vetehvo.
- vatunam**, *n.*, boulder/*vetunam*.
- velek**, *v.intr.*, **velek/ebelek** go ahead/*nvelac*.
Yawebelek magi qa urabul. I will go ahead and see you and we will talk.
- veni**, *v.intr.*, **veni/ebeni** come/*nvelom*. See **venim**
- venim**, *v.intr.*, **venim/ebenim** 1. come
/nvelom. *Yivenim mocsi nalinowe*. She came and saw the dog. *Irva udohmus mivenim*. They went to the garden and came. *Kapebenim kapocsi yau udahlwa*. If you had come, you would have seen me in the village. 2. become/*nvelom*. See **veni**
- vermis**, *n.*, sky that is blue and cloudless
/vetmih. See **uvermis**
- verpon**, *n.*, stone that is not suitable for cooking with/*vetpond*.
- vin**, *poss.n.*, sister of man/*veven*. See **vinuk**
- vinuk**, *poss.n.*, sister of man (my)/*vevnug*.
See **vin**
- vormus**, *n.*, fish variety/*vormus*.
- wade**, *v.intr.*, stand/*netur*. *Umrom yerketp miwade ra nelou*. The peregrine falcon flew and stood on the canoe.
- wahlei**, *v.tr.*, step in (something soft)/*walei*.
Yiwahlei nesi arwibu. She stepped in a rotten pawpaw.
- wai**, *v.tr.*, step on/*wai*.
- waip**, *n.*, shellfish variety/*neyap*. **waip alam**, *n.*, greensnail/*nempog*
- walovu**, *n.*, silver-eared honeyeater/*walovu*.
- walune**, *n.*, slipper lobster/*walunu*.
- wamlamlas**, *n.*, prawn which is very small and found in fresh water/*wamplemplah*.
- wana**, *n.*, mullet found in fresh water/*wane*.
- wap**, *n.*, child (address term)/*wap*. *Wap, arap kanavri yau*. Child, sit down, you are too heavy for me.
- warara**, *v.intr.*, stamp, stomp/*watate*.
- warcas**, *n.*, chiton/*uvlih*.
- waritelog**, *n.*, earwax/*waritelog*.
- waru**, *n.*, hermit crab/*wotu*, *ulogkre*. See **yocou**
- wasek**, *n.*, ant which is small and black and which stings/*ulatop*.
- watal**, *n.*, marchfly/*waltal*.
- wauqivin**, *poss.n.*, cheek/*waunogun*.
- wavlau**, *n.*, 1. wind/*uvulyoru*. 2. cyclone
/uvulyoru. *Sai wavlau orog itaqis qei*. A great cyclone struck us here.
- wavlehgi**, *v.tr.*, step on and break/*wavlogi*.
- wavlis**, *n.*, crab found on rocks/*nevlah*.
- wavrivat**, *n.*, snapper/*wavrivat*.
- wavsamini**, *v.tr.*, gather together
/semsimogi. See **alcen**
- werek**, *adj.*, tiny/*vilik*.
- wi**, *interr.*, who?/*mei*. *Wi covlipoka kebenim meqeni umcas aryau?* Who told you to come and eat my pig?
- wiba**, *adv.*, day that is four days after today
/wempe.
- wim**, *n.*, Pacific imperial pigeon/*nocwem*.
- wis**, *n.*, 1. octopus/*nocwoh*. 2. squid
/nocwoh.
- wisas**, *adv.*, day that is five days after today
/wisas.
- wit**, *n.*, louse/*nocut*.
- wode**, *n.*, sea urchin/*wonte*.
- wolu**, *n.*, sandalwood/*neyempen*.
- worade**, *n.*, walking stick/*orsentu*.
- worarap**, *n.*, buttocks/*woretehep*. *Kilkil yobu lama ra worarap ar yarmis*. The fishhook caused problems for the devil's

buttocks. See **nimcen**
worcirci, *adj.*, narrow/*workirki*.
wosila, *n.*, banana variety/*wosila*.
wosok, *n.*, broom weed/*uyowi*.
yaco, *n.*, marlin/*yaco*.
yacpon, *n.*, egret/*yacpon*.
yaititi, *n.*, cicada that makes noise at dusk
/titndit.
yala, *n.*, shellfish variety/*yerikau*.
yalide, *n.*, lobster/*nalintoc*.
yalimyau, *n.*, wild ginger/*yalimyau*.
yalit, *n.*, fish variety/*yalit*.
yalu, *n.*, child/*nalau*. *Yalu camadeg mamangi neveg*. The child is crying for food. Singular of **ovnalalau**. **yalu aryarmon**, *n.*, boy/*nalau itnatman*. **yalu aryarvin**, *n.*, girl/*nalau itnahiven*. See **nefi**
yalvocvi, *n.*, fish variety/*yalvocvi*.
yamek, *n.*, banana variety/*yamoc*.
yamruk, *n.*, 1. scar/*nampruc*. See **atarpaleg** 2. mark on tree where branch has been cut off/*nampruc*.
yapilcowa, *n.*, hermit crab variety which is large/*ndocum*.
yarilwa, *n.*, spider/*yatrilwo*.
yarmis, *n.*, devil/*natmah*. *Yarmis mo yemeda ra sai nivenu urkis*. The devil was in a very narrow place.
yarmon, *n.*, man/*natman*.
yarumne, *n.*, chief/*natmonuc*. *Iyi mo yarumne saican*. He was the only chief. Singular of **yarumnemla**
yarumnemla, *n.*, chiefs/*ovatmonuc*. *Umcas arwasyan ceni dohmus ar yarumnemla legen mori ra delgene ataporgi*. The pregnant pig ate out the chiefs' garden which was on the river bank across the river. Plural of **yarumne**
yarvin, *n.*, woman/*nahiven*. *Yarvin burbut comrokgi sai yalu miva ra plen*. The short woman kidnapped a child and went on to the plane.

yasi, *n.*, shellfish with spikes which is found in fresh water/*nasi*.
yau, *pron.*, I, me/*yau*.
yauga, *n.*, elbow/*utpond*.
yava, *n.*, 1. sleep in eye/*yava*. 2. smegma/*yava*.
yavkil, *n.*, rock that is made of uplifted coral reef/*yavkil*.
yavu, *n.*, turtle/*navu*.
yavup, *n.*, kind of yam/*navup*.
yawil, *n.*, thunder/*yowar*.
yelau, *n.*, fish variety/*yelau*.
yelege, *n.*, snail/*yelogi*.
yemo, *inter.*, that's all/*isuma*. See **yomo**
yera, *adv.*, today/*ire*. *Iretuteti yera*. Don't you all come back today.
yera, *n.*, fish variety/*yeta*.
yere, *n.*, tree variety/*yetu*.
yerema, *n.*, person/*neteme*. *Yerema cafireves*. The person sped. Singular of **ovoremla**. **yerema lama**, *n.*, warrior, fighter/*neteme ndomo*. **yerema orog**, *n.*, person who is important/*neteme orog*.
yeremadi, *n.*, **yerema-di** undisciplined person/*netemendi*.
yeremaves, *n.*, **yerema-ves** person who is good/*netemeveh*.
yetau, *n.*, penis sheath/*yelau*.
yevi, *v.tr.*, 1. pull/*yevi*. 2. drag/*yevi*.
yobut, *n.*, navel/*yomput*.
yocou, *n.*, hermit crab/*yocou*. See **waru**
yok, *loc.*, up there/*yahac*.
yomo, *inter.*, that's all/*isuma*. *Yomo bacan uvuvu gi yarmis*. That's all there is to the story about the devil. See **yemo**
youp¹, *loc.*, down there/*yehep*.
youp², *n.*, variety of pudding/*youp*.
yovole, *n.*, arrowroot/*yovole*.
yovorvat, *n.*, philodendron/*ulalug*.
yuwi, *loc.*, there/*yuwi*. *Qimrip mera yuwi*. We went down and stayed there. See **moyuwi**

2.3 English–Ura finderlist

able *nivan yerema*

able to *nocori*

above *unayai*

abundant *novwar, nerkihlek*

accompanitive preposition *dabelgen, qal*

across the river *ataporgi*

add coconut milk to (food) *navsi*

afraid *nemetet*

afraid of *nivani*

afterbirth *nelpat ar ovnalalau*

afternoon *balwalip*

afterwards *behnuri*

again *somo*

agape *navag*

agree on time *danvu nelin*

alight *netop*

alive *nomorop*

all (c) *alauri(yekye), bacan*

all kinds of *nihmiye nihmiye*

all right *ita*

alone *qasu*. See also **by**

also *soku*

always *nelinye*

ambush *savlehgi*

ancestor *alumrag*

and *im*

and then *behnuri*

angry *nanbut*

animal *nurak*

ankle *nercen oromnine, uvaimre nowin*

annoy *nali*

another *sai*

answer *damsi*

ant

small black *mola*

small and black which stings *wasek*

anus *navransin, nihmi sin*

argue *nawi*

arm *degen, legen, logun*

arm (rather than hand) *nelpon legen*

armband *natorvan*

armpit *digen*

arrive *nahlumne*

arrow *nagal*

arrowroot *yovole*

as *soku*

as far as *mafeli*

ascend *nerek*

ashamed *naromrom*

ashes *bedop*

ashore *unicre*

ask *naneg, dalgi*

ask permission for *navlahrumni,*

dadumwi

at *ra*

at (with animate object) *aran*

at her *aranyi*

at him *aranyi*

at it *aranyi*

at me *aranyau*

at my place *aryawi*

at our (exc.) place *arkimwi*

at our (inc.) place *arkiswi*

at them *aranleil*

at us (exc.) *aranqim*

at us (inc.) *aranqis*

at you *aranqa*

at your (pl.) place *argimiwi*

athlete's foot *narmelwa*

attached *nalcap*

attract somebody's attention by making

ingressive noise with lips *namdut*

aunt *leren*

his/her aunt on father's side *leren*

my aunt on father's side *leruk*

avoid *nelani*

await *devehni*

away from *m(in)a rogi*

axe *morken*

axe used for fighting *utvil*

back *bohnivi, dan*

back of head *ufel*

bad *arwat*

bake in earth oven *norum*

bald *nerpo, nerpohlis*

bamboo *lenau*

banana *novus*

ripe banana *novsomqai*

banana varieties *borvo, deves, narivram, nobol, wosila, yamek*

banyan tree *nalinei*

banyan tree varieties *boqu, nuboqu*

bare one's buttocks *dorup*

bark

bark at (vtr.) *dogomri*

bark of tree *dani*

barn owl *natcan, nemit*

barrel tree *nimli*

base *bohnin*

base of neck *bohnan*

basket

made of coconut leaves for carrying

rubbish *nokote*

made of coconut leaves *nuboci*

made of pandanus leaves *nelpat*

bat *navsokikrai*

bathe *nele*

battle *navcat*

be *neregi*

beach *nalvin*

beam

at top of roof *nimabudap, selnivi*

in roof that goes from the top of the roof towards the ground *nelip*

in wall of house *nimova undena*

in roof which is thin and to which thatch is attached *naram*

bear children at close intervals *selkivan*

beard *novlogun*

beat *dalwagi, davarugi*

because *ra*

become *neregi, venim*

become dark *nihnag*

become dusk *nalip*

become settled (of weather) *neyar*

bed *nivlek*

before *behnuri, dirwai*

beforehand *mabum*

beg *desok*

behaviour *nobu*

bad behaviour *nobu arwat*

behind *(ra) dan*

belch *derelwa*

believe

(intr.) *davnere*

(tr.) *davneregi*

belly *dovon*

belonging to *ar*

bend *naqowi*

benefactive preposition *san*

bent *naqau*

between *arvotcan*

big *orog*

bird *uhnomu (unayai)*. See also **wild**

bite *nahli*

bitter *nanbut*

black *nabin, nacumsu, namil, nomol*

blackpalm *niv(en)ya*

bladder *bohnevilmen*

bland (of food) *neselwa*

blind *duwei, nimdei*

blocked *nibat*

blood *uqa*

blow *neli, nelumsi*

blow nose *damlu*

blowfish *boicu*

blowfly *ulabunbun*

blunt *naruye*

boar. See **wild**

bone *nowiran*

book *netai*

boots *orovocor*

boulder *vatunam*

boundary marker *nar*

bow *nefena, nuprovo*

boy *nevyarep, yalu aryarmon*

brace oneself while walking downhill
damcai

braid hair *nevorwar*

brain *uvras*

branch of tree *degegeni*

bread *navucvuk*

breadfruit *nimal*

that has been fermented *mori, nimorei*
which is overripe and which has begun to
go soft *nucut*
breadfruit varieties *melcucut, moralam,*
morcurcat, morovo, moruce, moryamek,
oreveg ar tofura

break

(intr.) *nivani, nomde*

(tr.) *narki*

breast *nan*

breathe *nesomsak*

bridge *nivlek*

bring *dani, danimesibenim*

bring down *daniyip*

broken *nivani, nomde*

broken down *nomdemde*

broom *orarail*

broom weed *wosok*

brother of man *avinsai*

address term *afro, avuk*

my brother *avuksai*

your brother *ahmusai*

his brother *avinsai*

buffalo grass *novlelgi*

building *sugai*

bull *kurimatau*

bunch

of fruit *nifir(kat)*

of bananas *nivra*

bundle of wild cane that is tied together

for carrying *nobun lanyeg*

Burckella obovata *niyere*

burden *navirom*

burn

(intr.) *netop*

(tr.) *nehni*

burnt *dofa*

burp *derelwa*

bury *nisvi, dormun*

bush *doburwai, novlelmut*

bush nut *nivergi*

but *kou*

butcher (large animal) *davlai*

butterfly *peleg, umleg*

buttocks *nimcen, worarap*

buttress root *lani*

buy *vasi*

by

myself *bayau*

oneself *qasu, baiyi*

ourselves (inc.) *baqis*

ourselves (exc.) *baqim*

yourself *baqa*

yourselves *bagimi*

themselves *baleil*

calf (of leg) *nehnep*

call *novlehgi*

can *nocori*

cane variety *niwau*. See also **wild**

canoe *nelou*

canoe tree *nepleple*

capable *nivan yerema*

car *nowin lemelu*

cardinal honeyeater (*u*) *manat*

care for *nevida*

carry *dani*

on shoulders *nesurye*

cassia tree *neimas*

catch

catch fish *nevsocwap, dai uhnomu*

catch up with *nanbu*

cattle *kurimatau*

cause difficulties *nobu lama*

cave *nuwoleg*

refuge cave *narivcai*

cave with exit at other end *nuwoleg*
wanuni

cemetery *dormarmis*

chafing between legs *nitadecrek*

charcoal *bohnimlip*

chase *nelesi, danbelek*

chat *dabe*

check on *nehnemi*

cheek *wauqivin*

chest *nimelgen*

chew *namai*

chicken *novsalu, urwa*

chief *yarumne*

chiefs *yarumnemla*

child *nehni, yalu*

address term *wap*

my child *neruk*

your child *nerum*

children *ovnalalau*

chiton *warcas*

choose *namsi, noplei, davri*

church *norwotu, sugai dobor*

cicada

cicada that makes noise at dusk *yaititi*

cicada that makes noise by itself during
the night *dehnak*

cicada that makes noise during daytime
ulwag

clam shell *nesur*

clap *darai legen*

clean (something) *sedomsi*

clear *detar*

clear undergrowth from *narogi*

clear undergrowth *lovus*

clear up (of weather) *neyar*

climb

climb (tree) *neci*

climb to end of branch *niriri*

clod *movigar*

close *nabit*

close mouth *netikum*

close to *burbut*

cloth *namas*

clothes *namas, niri*

clothing *namas, niri*

cloud *nomwau*

cloudy *nacup*

cluck *dokak*

coconut *nei*. See also **wild**

coconut cream *dobonei*

coconut frond *nebelgenei*

coconut husk *danei*

coconut palm *nei*

coconut shell *livnei*

coconut that has begun to sprout *nevla*

coconut that has not yet developed flesh
uvanela

coconut that is dry *namqai*

coconut that is green and good for
drinking *nesrop*

coconut that is green and just beginning
to become dry *namda*

grated coconut that has been squeezed
out *urit*

coconut crab *ulit*

coconut lory *ule*

cold *nurpon*

collapse *nehrem, noboi*

comb (of fowl) *norpunelin*

come *veni(m), eni(m)*

come back *deti*

come down *nip*

come to the aid of *narkobu*

come up *nerek*

conch shell (u) *rovo*

conclude (of story) *nefeli*

congregate *semsimak*

cook

(tr.) *nehni*

(intr.) *nubam*

cooked *netop*

copulate *neci, neg*

copulate with *neci*

coral variety *lele, nabarau*

- correct** *uqa*
cottonwood tree *novlinvau*
cough *navruk*
count *nisbi*
cover *narvahgi, dini*
cow *kurimatau*
crab
 crab variety *nalman*
 found on rocks *wavlis*
crawl *davayek*
crazy *sesor*
creep *nayag*
crooked *naqau*
cross *danvu*
crossbeam (on bed, bench) *nocrogi*
croton *lobut*
crunch in mouth *nalavsoli*
cry *nereg*
cut *narvi, danvu*
 cut (tree) from top without cutting down
 the trunk *nahri*
 cut down banana *dai novus*
cyclone *wavlau*
damage *nivyehegi*
dance
 (intr.) *naswan, nemcu, nilauyek*
 (n.) *nemcu*
dark *nihnagbis*
darkness *nihnagbis*
dative preposition *bohgi*
day *nelin*
 day after tomorrow *awe*
 day after the day after tomorrow *arwe*
 day that is four days after today *wiba*
 day that is five days after today *wisas*
 day that is six days before or after the
 present *nemedog*
 day before yesterday *ahnuwe*
daytime *balacis*
dead *nimis*
deaf *delgisgin*
death *nimis*
deceive *nopri*
deep *buwip*
 deep place *narpavul*
defecate *nivek, va udoburwai*
descend *nip*
devil *yarmis*
die *nimis*
different *(nobu) sai*
difficult *lama, nagalau*
dig *nocli, nocri*
 dig up *nocli, nocri*
digging stick *nuwa*
dilapidated *nomdemde*
dirty *dahlei*
discard *naivuni*
disciple *levsau*
disgorge *nasalwai, nelwagi*
disobedient *nimru*
disobey (instruction) *narek*
distribute *nausiyek*
dive underwater *netenom*
do *nobu*
 do quickly *nobu dahmas*
 do reflexively *nespe*
 do spontaneously *nespe*
 do unintentionally *dormeves*
 do what? *nousa*
 do what with? *nahuni*
dog *nalinowe*
dolphin *socurwavos*
door *nihmi orovocor, qivin sugai*
doorway *nihmi nelelam*
dorsal fin (of fish) *nilomudan*
down *udena*
 down in that direction *goubeyoup*
 down over there *oubeyoup*
 down there *youp*
downhill slope *nip*
 drag fire across garden to burn off
 rubbish *dalyek*
drag *yevi*
dragon plum *uvasele*

draw *nai*

draw apart (something that has two sides), open (something that has two sides) *noreqip, dorkihli*

driftwood *ninvo***drink** *nomni*

drink through lips *delfi*

drown *nelmut, nergeli de***drunk** *sesor***dry** *artacau*

dry land *nivenu artacau*

dry leaf of banana *louvo*

dull (of weather) *nacup***ear** *delgen*

earwax *waritelog*

early *unmes***earth** *dena*

earth oven *niverinum*

earthquake *nomye***eat**

(intr.) *neveg*

(tr.) *neni*

edible part *nivan***eel**

found in river *uroqil*

found in sea *poki, uroqil rade*

egg *nahlin***egret** *yacpon***eight** *sinehli***eighteen** *durem tapolgiba sinehli***elbow** *yauga***elder (child)** *belek***eleven** *durem tapolgiba sai***embarrassed** *naromrom***emerald dove** *nacem***end (of story)** *nefeli***enough** *orog***enter** *nihli***European** *arusva***every (c)** *alauri(yekye)***exceed** *dalwagi, davarugi***excrement** *sin***extend (leg)** *nacougi***eye** *nihmi***eyeball** *lalwolek***eyebrow** *tagnevet, uvlimit***eyelash** *tagnevet, uvlimit***faeces** *sin***fall** *nohmol***fall out in large numbers** *nehrem, noboi***family member** *nobunaran***famine** *nohmus***fantail** *usususu***far away** *isut***fart**

loudly *dorpek*

silently *nasis*

fat

(adj.) *nuval*

(n.) *nup*

father *rimin*

address term *dera*

fear

(n.) *nemetet*

(tr.) *nivani*

feather *novligen*

long feather in tail of bird *neletatam*

feed *novosi***feel** *nelgi, nerggi*

feel affection *nimduru*

feel good *nergives*

female *aryarvin***fence** *nabai***fend off (blow)** *daiba***fern variety** *namqar***fifteen** *durem tapolgiba suworem***fight** *nibut*

fight in battle *navcat*

fight with *dai*

fighter *yerema lama***finger** *deglegen legen*

index finger *sesimagsi*

little finger *fihnicre*

middle finger *levilaupe*

ring finger *navdowi*
fingernail *uvnomu legen*
finish *nalauri, damli, nevyehinye*
fire *nabaveg*
firewood *nabaveg*
first *mabum, (ra) novum*
fish *uhnomu (rade)*
 fish varieties *bohnetop, bunvat, namgu, netcol, tumesen, uhnomu damle, uhnomu dire, uhnomu veli, ulpei, umamin, urvil, uvla ra ne, vormus, yalit, yalvocvi, yelau, yetr*
 fishhook *kilkil*
fishing line *naforogi*
five *suworem*
 five days hence *wisas*
flame (of fire) *nehlip*
flap on shore (of fish) *davrap*
flare up (of fire) *nehlipyek*
flesh *nivan, niyar*
flick with finger *darai*
float *nagayek, naqayek*
flood *nousap*
flow *narare*
flower
 (n.) *navani*
 (intr.) *dasisi, dutu*
fly
 (n.) *uleg*
 (intr.) *nerkep*
flying fish *save*
flying fox *uglai*
foam *nakik*
fog *nelinbup*
follow *nopolesi*
 follow closely behind *sari*
food *neveg, nebeveg*
 cooked food (especially yams) *nubam*
 food cooked in chunks in earth oven rather than being grated *narvitomsel*
 food variety made of grated tuber wrapped in island cabbage and cooked in

saucepan in individual servings *umrip*
 food made of grated layers of tuber with layer of meat in middle *neyowi*
 food made of grated layers of tuber with chopped prawns or lobster and grated coconut in middle *nevgan*
foot *nowin, urmut*
for *bihni, san*
 for her *sanyi*
 for him *sanyi*
 for it *sanyi*
 for me *sanyau*
 for them *sanleil*
 for us (exc.) *sanqim*
 for us (inc.) *sanqis*
 for you *sanqa*
forehead *navunen*
foreign *tuga*
forever *uvouvo*
forget *davrivru*
four *lemelu*
 four days hence *wiba*
fourteen *durem tapolgiba lemelu*
Friday *Nelinsuworem*
friend
 address term *afro*
 his/her friend *avin*
 my friend *avuk*
 your friend *ahmu*
frightened *nemetet*
frolic *nalul*
froth *nakik*
fruit *navani, navan*
full *nerkihlek, novwar*
fungus that is edible *nabidi*
furious *narcai*
future *nelin mayuran*
garden *dohmus*
 garden site which is no longer used *nahnei*
 garden that is terraced *narwaqep*
garment *namlawan*

gather together(intr.) *semsimak*(tr.) *nalcen, wavsamini***gecko, large** *umus***get** *dani***get dirt on** *dahlei***get up** *dadek***ghost** *navyat***gill of fish (interior)** *nabaco ra nan***ginger.** See *wild***girl** *nefi, yalu aryarvin***give birth** *neregi***give** *novohgi***go** *va, iva*go across *danvu*go ahead *velek*go around *naqau, naqaugi, nataqau*go as far as *novohlowi*go back *deti*go down *nip*go first *novum*go fishing *nevsocwap*go hunting *novuni nalinowe*go inside *nihli*go out (of fire) *nimis*go over *delkouni*go past *nadofu*go up *nerek***Goa** *Novu***good** *armai*. See also **person****gossip about** *davudan***grab** *nelovsi***grandchild** *bocbon*my grandchild *bobuk*your grandchild *bohmu*his/her grandchild *bocbon***grandfather** *irais***grandmother** *uyou***grass** *novlelmut***grass skirt** *nobobus***grassland** *arusvawi***grate**grate (coconut) *nelei*grate (tuber) *narap, nayap***grave** *mavrobor***green** *delemda***greensnail** *waip alam***ground** *dena***grouper** *uwop*small grouper *uvwis***grow**(intr.) *nerpo, neg*grow big *nalam*grow over *denisvi***grub found in wood that is edible** *navat***gum** *nogosiwo***gut** (tr.) *dabu***haemorrhoid** *nevok***hair** *novlignobun*hair of body *novliran*hair that is grey with age *novliwas***half-hidden** *seloglag***hand** *degen, legen, logun***handle** *nalwin***hang** *narau, nelel***happy** *navos, nelegleg***hard** *lama***hat** *purou***have a break** *nemedog***have enough to eat** *dali***have haemorrhoid** *nevok***have in abundance** *dabelyak***hawk variety** *socwavi***he** *iyi***head** *nobun***headland** *nobun qivin nivenu***hear** *nelgi, nergi***heart** (u) *barmonuk***heaven** *bocup***heavy** *nabas***heliconia**leaf (and plant) *lau*

heliconia leaves placed over food in

earth oven before layer of earth is added

nis
 heliconia leaves that have been
 previously used and which are placed
 over layer of earth on earth oven to
 prevent steam from escaping
novlobunum
 heliconia with very large leaf *nimovu*
help *navri*
hen *novsalu aryarvin, urwa aryarvin*
her *aryi*
here *qei*
hermit crab *waru, yocou*
 large variety *yapilcowa*
hibiscus *nedrap*
hiccup *narvuwan*
hidden *namon*
hide
 (intr.) *namon*
 (tr.) *nahluni*
hill *nobuwa*
hillock *detovu, dovun*
his *aryi*
hit *dai*
hold *novohlowi*
 hold between thighs *damri*
 hold tightly *navavsivsi*
 hold up *naswai*
hole *navran*
hollow
 above collarbone *navranan*
 hollow part (of something) *navran*
holy *dobor*
home *nabon*
horizon *nonbohnip*
hot *navgaveg*
house *sugai*
how? *nocwa, soku da*
 how many? *qiva*
 how much? *qiva*
huge *atam, nivoris*
hunger *nohmus*
hungry *nohmus*

hurry *nobu dahmas*
husband *awin*
husk (coconut) *navlehgi*
hymn *narufa dobor*
I *yau*
if *naqo*
ill-living *nocsi*
important. See **person**
in *ra*
 in (with animate object) *aran*
 in her *aranyi*
 in him *aranyi*
 in it *aranyi*
 in me *aranyau*
 in them *aranleil*
 in us (exc.) *aranqim*
 in us (inc.) *aranqis*
 in you *aranqa*
 in the bush *unovlelmur, udoburwai*
 in the garden *udohmus*
 in the middle *arvotcan*
 in the village *udahlwa*
 in this direction *giquei*
in-law *damle, urom*
inconsequential *dopa*
Indian coral tree *devarap*
insect variety *nobudovlau*
insert wedge *noburu*
inside *unbahnag*
instruction *nebasiwogi*
instrumental preposition *gi*
intestine *nesousin*
Ipota *Potak*
island cabbage *damle*
island *nobuwa*
it *iyi*
its *aryi*
jealous *narcar*
joke *namregen*
juice *dobon*
just do *nasai*
 juvenile *delnesau*

- kava** *nacava*
keep doing *nera*
kidnap *nomrokgi*
kidney *nimarvan*
kill *dahlini, dai*
kin *nobunaran*
 kind of sore *netralam*
kingfisher *uce*
kiss *sugu*
knee *(n)imrehlin*
kneel *nehri (n)imrehlin*
knife *lenau, nawituga*
knock *narci*
know *nocori*
land *dena*
language *novul*
large *orog*
 large one *nusyan*
last *avni*
laugh *doqorwa*
lay egg *neregi*
lazy *na(ta)rahmus*
lead *nadabuni, novuni*
 leaf (and plant) *lau*
leaf *delgen, delgeni, nebelgen, nebelgeni*
 leaf of coconut palm that is unfurled and
 upright *nau nihmi*
lean *deswa*
leave *nocorip, seli*
left-hand side *umesvi*
leg *nowin*
length of bamboo that is used for
 carrying water *uromnine*
let *souseli*
letter *netai*
lick *naspi*
lie (tell) *nivrovul*
lie down *nahlei*
life *nomorop*
lift up *nalek, neleciyek*
light
 light fire *nehni*
 light (something) *dovohni*
 light (n.) *nilar*
light (in weight) *natarverva*
lightning *dorpis*
like
 (pred.) *soku*
 (tr.) *nacaigi*
line *lator*
lip *noclogun*
live *nera, nomorop*
liver *neqilmei, nimsahlilit*
lizard *variety oramal*
load *navirom*
lob *nanek*
lobster *yalide*
locative preposition *ra*
 with animate object *aran*
log *ni*
 long feather in tail of bird *neletatam*
long *laupe*
 long time ago *ahnibis, atirwai, deverwi*
 long way off *isut*
look
 look after *nevida*
 look around *naraqau*
 look at *nocsi*
 look away *nelpagi*
 look down *neterek, dorup*
 look for *narkobu*
 look for *nelecen*
Lord *narisak*
lost *namon*
louse *wit*
low (of tide) *nileg*
Macaranga dioica *novou*
mackerel, juvenile *toqilnau*
mad *sesor*
maggot *ila*
main
 main part *nelpon*
 main part of the day *balacis*
make *nobu*

make fence *nabai*
 make noise through pursed tongue
devesel
 make parcel of food for one person *nai*
nobun

Malay apple *nomyin*

male *aryarmon*

man *yarmon*

old man *irais*

mango *maqo*

manta ray *uglai de*

many *dahmas, gilama, ginimis, novwar,*
nerkihlek

marchfly *watal*

mark *dori*

mark on tree where branch has been cut
 off *yamruk*

marlin *yaco*

married *norovlek*

married to *nerevrigi*

marrow in bone *ne ra nowiran*

marry (tr.) *nerevrigi*

mat

made of pandanus leaves *noumsi*
 made of coconut fronds *naili, devacau*

maybe *nigei*

me *yau*

meat *nalat*

meet *nevtit*

meeting house *sugai orog*

megapode *onaipok*

midday *balacis*

midrib of coconut leaf *nivsek*

millipede *neskil ni*

mistreat *danidi*

mixed *nercen*

moan *nasau*

money *nivasi*

moon *irais, mova*

more *somo*

morning *bopolvo*

mosquito *uyoumu*

moss *namdemda*

moth *peleg, umleg*

mother *ehnen*

address term *ula*

mound *detovu*

mourn *nacur*

mouth *nobun qivin*

much *dahmas*

mucus in nose *nimlegen*

mud *nohuleg*

mullet *uvla*

freshwater mullet *wana*

murder *dahlini*

muscle *niyar*

my *ar(y)au*

name *nivan*

namesake *avugwor*

narrow *urkis, worcirci*

native almond *nagai*

native asparagus *nive*

native lychee *dau*

navel *yobut*

near *burbut*

neck (*bori*)*nan*

nephew

of man *alwin*

of woman *eten*

net-like material from top of coconut tree

nugat

new *arvau*

next *sai*

nibble at bait (of fish) *sarpurpur*

night *belmela*

nine *sinivat*

nineteen *durem tapolgiba sinivat*

nits of lice *ilis*

no *davawi, ei*

nobody *dawawi sai yerema*

none *davawi*

none at all *davawi sai*

nose *nelin*

not at all *davawi sai*

not *davau, davawi*

not at all *davawi sai*

nothing *davawi sai lasai*

now *marima*

numb *narpor*

oar *oraswa*

occasion *nimgen*

octopus *wis*

oesophagus *oromnuk*

of *ar*

of no value *dopa*

oil *dobon*

OK *ita*

old *alvucalam, nocalam*

old man *irais*

old woman *uyou*

older (child) *belek*

on *ra*

on (with animate object) *aran*

on and on *maryek maryek*

on father's side *maran*

on her *aranyi*

on him *aranyi*

on it *aranyi*

on me *aranyau*

on the road *unelelam*

on the very edge *unelvagasagas*

on them *aranleil*

on top *unayai*

on you *aranqa*

on us (exc.) *aranqim*

on us (inc.) *aranqis*

one *sai*

one of a pair *degengi*

only *bacan*

only (with pronoun) *qasu*

only one *saican*

open *daibelek*

open one's mouth *navag*

or *qu*

orange (*u*) *vaimre*

order *nebasiwogi*

other one *erema*

our

(exc.) *arkim*

(inc.) *arkis*

outrigger *nelman*

outrigger pole beam running horizontally

in roof between the top of the wall and

the top roof beam *nimova*

outside *arye*

over

over in that direction *goube*

over in that direction *ouberpa*

over there *erpa, oube*

overeat *nerpo*

overgrow *denisvi*

Pacific golden plover *nivi*

Pacific imperial *wim*

palm of hand *dovon legen*

pandanus *nobobus*. See also **wild**

papaya *nesi*

paper *netai*

paramount chief *nivan nelou*

parrotfish *moqum*

juvenile *delnesau*

part of leg behind knee *arwaqiwi*

past *nelin dirwai*

patch (clothes) *nelvi*

pawpaw *nesi*

pay *vasi*

pay for *vasi*

peace *nenbarata*

peel *nalavli, navkilyen*

penis *nourin*

penis sheath *yetau*

people *ovoremla*

peregrine falcon *umrom*

perform traditional dance by occupying

space between dancers either side

depihnil

perhaps *nigei*

permit *souseli*

person *yerema*

person from or belonging to a particular place or kind of place *nelou*
 person who cannot talk *narorpo*
 person who is good *yeremaves*
 person who is important *yerema orog*
 person who is undisciplined *yeremadi*
perspiration *nalyeg*
perspire *nalyeg*
philodendron *yovorvat*
pick
 pick fruit *nalasvi*
 pick leaves *neleci*
 pick up *neleci*
piece *nevlegen*
 piece of earth *movigar*
pierce *nehli*
pig *umcas*
pigeon
 Pacific imperial pigeon *wim*
 white-throated pigeon *uvorwok*
pillow *ortamlek*
pinky *fihnicre*
pity *nimduru, nosedavarili*
place *nivenu*
 place that is taboo because somebody died there *nesvarip*
placenta *nelpat ar ovnalalau*
plant (tr.) *nowi*
plant variety *urumcoi*
plantar wart *nocvat*
play *novovu*
 play around *nalul*
 play football *damsi*
plentiful *novwar, nerkihlek*
plural *ovon*
point (of land) *nobun qivin nivenu*
point at *sesi*
poke out *napoi*
polar question marker *qu*
possessions *netvote*
post
 post that is forked at the top to support

another beam *nibau*
 post that is forked upon which a cross-beam is placed *nabilpil*
Potnarvin *Bohnalvin*
Potnuma *Bohnuma*
Potrauhac *Potrauyek*
pour *dorpesi*
 pour liquid over *navsi*
practise sorcery *davi(war)*
prawn
 fresh water prawn *nikau, novocor gi dan*
 very small prawn found in fresh water *wamlamlas*
pray *nofwaki*
preach *novlahlumni*
pregnant *nasyan*
pretend *nivrovul*
produce food *nobu nivan*
protect *semsebari*
pubic area where hair grows *bohdozon*
pudding
 pudding made with layer of lobster, prawn or grated coconut in the middle that is very rich *nevgan*
pull *yevi*
 pull out weeds *navle, navlivle*
punch *dai*
Punmougo *Bunmougo*
purple swampphen *bulau*
purposive preposition *bihni*
pus *dobonovli, novsar*
push *nibesi, nocperi*
 push firewood back into fire to keep fire going *naburgen nabaveg*
 push vine through wall to another person *netor*
put *neregi*
 put above *dini, narvihgi*
 put down *neregip*
 put down boundary marker *dai nar*
 put inside, load up, gather *navai*
 put mouth to *sugu*

put out of reach *narvihgi*
quick *ihnom*. See also **do**
quiet *nenbar*
rain *nerevnip*
rainbow *umitar*
raise *neleciyek*
rat *ulakis*
raw *nagasau*
reach *novohlowi*
read *nocsi*
ready *davisvis*
real language *nivan novul*
red *nehlip*
red-bellied fruit dove (adult) *ubuda*
reef *netuco*
 exposed reef at low tide *nobunetuco*
reef heron *rafol*
reflection *namolin*
reflex. See **do**
refuge cave *narivcai*
remember *darogi*
remove *nivsi*
 remove (food) from earth oven *noprei*
 remove (gut of) *dabu*
 remove (hot stones) from cooked food
 sowi
 remove hot stones from fire before
 putting food down to cook *sorvat*
repair *nobahlini, nobahru*
respect *narcicives*
rest *nemedog*
 rest head on something as pillow *damrak*
retract foreskin *sam*
return *deti*
rib (n) *imri*
ridge *netoutau*
ridge-capping *niwabun*
rifle *dorani*
right-hand side *arube*
ring finger *navdowi*
ringworm *uvun*
rip *davahri*

ripe *nerwa*
rise (of tide) *niqam*
river *ne*
 river bank *delgene*
 river near sea that is tidal where there is
 brackish water *urva*
road *nelelam*
rock *nivat*
 rock that is made of uplifted coral reef
 yavkil
rock pool that is exposed at low tide
 nerpa
roof *nobun sugai*
roofing style *nivri*
rooster *novsalu aryarmon, urwa aryarmon*
root *nolgen, norgen*
 buttress root *lani*
 roots growing in water along river bank
 that are all tangled together *novolvol*
rope *nowe*
rot *nibu*
rotten *nibu*
row *naswa*
rub *navli*
rubbish *nimilya*
 rubbish heap *nimreil*
ruined by mishandling *urpor*
rumble (of stomach) *navor*
run *nafire*
 run away *nafirecai*
sad *nergobunum*
sago *nivreibin*
saliva *narvani*
salt *netukus*
salt water *de*
salty *natok*
 salty (of sea, such that it causes stinging
 in the eyes) *nanbut*
sand *nalvin*
sandalwood *wolu*
sap *naregeni*
satiated *dali*

saved *eyowar*
saviour *novsurmon*
say *noco, novli*
scab *numrag*
scale (of fish) *nigevin*
scar *atarpaleg, yamruk*
scatter *nasevyegi*
school *norwotu*
scoop up (water) *nevi*
scorpion *alvini*
scrape *nelei*
 scrape out *nademni*
scratch *nelei*
 (of fowl) scratch ground in search of
 food *nascoi*
scripture *netai dobor*
sea *de*
 calm sea *nomorinu*
sea cucumber *nogoti*
sea snake *duglas*
sea urchin *wode*
season
 cool and dry season *ncas*
 hot and rainy season *niqam*
seated *narap*
second *qelugi*
see *nocsi*
seed *navan, novsin*
 breadfruit seed *umse*
sell *seivasi*
send *davali*
 send on errand *nebasiwogi*
 send word *davali novul*
sensitive grass *neimas acur*
servant *levsau*
serve *dorog*
set fire to *nehni, dovohni*
settle on time *danvu nelin*
seven *sinelu*
seventeen *durem tapolgiba sinelu*
sew *nehli*
 sew up *nehlibat*

shaded *nacum*
shadow *dayali, namolin*
shake (firewood) while walking to keep
 fire alight *davlivli*
shallow place *unicre*
share *davri*
share bed with (somebody else) *namavi*
share out *nervavwi, nervurakgi*
shark *ubeu*
sharp *naca*
sharpen
 (blade) *desi*
 (end of stick) *narai*
she *iyi*
sheath of coconut bud *nocum*
shelf *nivlek*
shellfish
 varieties *waip, yala*
 variety with spikes which is found in
 fresh water *yasi*
shelter (temporary) *uvrek*
shin *neiteven*
shine light *selai*
shinny up (tree) *deyeti*
ship *nelou*
shiver *negril*
shoes *orovocor*
shoot *narvasi*
shore *nivenu artacau*
short *burbut*
 for/in short while *nelin urkis*
shoulder *nobun legen*
shout *nasor*
show *sesi*
 show off *naswa aran*
shred bark of cottonwood tree into fine
 fibres *dulyar*
shut *nabit*
shy *naromrom*
sick *namarat*
side *nocrin*
silent *nenbar*

silver-eared honeyeater *walovu*

sin

(n.) *nobu arwat*

(intr.) *nobusat*

sinew *nalip*

sing *narufa*

sing traditional song *debor*

sink *nelmut*

sip *duvtup*

sister

of man *vin*

my sister (of man) *vinuk*

of woman *avinsai*

my sister (of woman) *avuksai*

your sister (of woman) *ahmusai*

address term for woman's sister *avuk*

sit

sit down *narap*

sit immodestly *nobunmis*

site of former house, foundation of house

navam sugai

six *misai*

sixteen *durem tapolgiba misai*

skin (*nocles*) *dan*

skinny *narkas, nileg, nelek*

skull *livnei*

sky *bocup*

blue and cloudless (*u*)*vermis*

sleep *nahleiba*

sleep in eye *yava*

sleepy *nahlek*

slide (*t*)*araral*

slinging stick *dit*

slip (*t*)*araral*

slipper lobster *walune*

slowly *metuk*

small *urkis*

smegma *yava*

smell

(intr.) *nibin*

(tr.) *nelgi, nergi*

smile *niris*

smoke

smoke (cigarette) *novosi*

smoke from fire *nugonobaveg*

smooth *nararal, dasyasye*

snail *yelege*

snake *neskil, umek*

snapper *wavrivat*

large snapper *poqevre*

snatch *nelovsi*

sneak *nayag*

sneeze *namiswa*

sniff *nigok*

snore *nabag*

snot *nimlegen*

soft *narumelile*

soften *nali*

soften with teeth *desi*

soil *dena*

sole of foot *dovonowin*

some *legen*

something *sai lasai*

song *narufa*

sorcery *davwar*

sore *novli*

kind of sore *netralam*

sorry *nimduru*

speak *novli, novul*

spear

(tr.) *nai*

spear to death *nahlini*

(n.) *sau*

spear with many prongs *nimrap*

spear point *delcor*

speech *novul*

speed *nafireves*

spider *yarilwa*

spirit *navyat*

spirit that inhabits a taboo place *nobo*

evil spirit *navyatdi*

spit *narvani*

spleen *isup*

split

(intr.) *nehpolit*
 (tr.) *narek*
spoil *nivyehgi*
spontaneous. See **do**
spread (legs) *nartapulwi*
spring *ne*
sprout *savosavos*
spur on leg (of rooster) *nemrani nowin*
squat *dofofek*
squeeze milk out of coconut *navis*
squid *wis*
stamp *warara*
stand *wade*
star *umse*
stare at *dobohnemi*
starfish *umse rade*
start *nahribohni*
starting point at corner when weaving
 wall nivram
stay *nera*
steal
 (intr.) *nomrok*
 (tr.) *nomrokgi*
steam *naswonum*
stem of coconut frond *botovlek*
step
 step in (something soft) *wahlei*
 step on *wai*
 step on and break *wavlehgi*
steps cut into trunk of coconut tree
 norivsau
stick
 (n.) *ni*
 stick that is split at one end for removing
 hot stones *sivat*
stick (tr.) *namlesi*
 stick close to *sari*
 stick into *nehli*
still *uvo*
stingray *uvar*
stink *nibinwat, nibu*
stir up water (of fish) *nivram*

stomach *uleven*
stomp *warara*
stone (n.) *nivat*
 black stone *vatacumsu*
 not suitable for cooking with *verpon*
 oval-shaped stones found at river mouth
 unoras
 white stone *vatarusva*
 (tr.) *narvasi*
stonefish *bohnrurvo*
story *dabe*
 traditional story *uvuvu*
straight *uqa*
string *nowe*
strong *lama*
stuck *naveral*
suck *nagmu*
sugar *dovun mola*
sugarcane *nibi*
sun *umaqam*
support *naswai*
surface *dan*
surround *naqaugi*
suspended *narau*
swallow (tr.) *nergeli*
swamp harrier *utevaco, teveliwa*
swearing *novulwat*
sweat *nalyeg*
sweep *narail*
swell up *nalam*
swim
 in a single location *nele*
 to get from one place to another *nalcai*
 underwater *netenom*
swing *nauyawi*
swollen *nalam*
taboo place *ulevok*
Tahitian chestnut *dire, nimil*
tail *nevimcen, novlimcen*
take *dani(mesiba)*
 take away *danibelek*
 take down *daniyip*

take off (clothes) *nanvu*
 take out *danibelek, nivsi*
 take the higher route *novocoryek*
talk *novul*. See also **person**
tall *laupe*
tamanu *nibocor*
tap on *narci*
taro *dal*
 variety *dal nivya*
taste *nargap*
tasteless *neselwa*
tea *ne arwetop*
teach *davsehgi*
 teach right from wrong *novlavsehgi*
tear (tr.) *davahri*
tears *dobonihmi*
tell (lie) *deswai, nivrovul*
 tell (someone) *novlipohgi*
 tell (something) *novli*
 tell story *dabe*
temple *bohdelgen*
ten *durem*
tendon *nalip*
testicle *nagiyin*
thank you *kobahlini*
 thank you very much *kobahlini dahmas*
thanks *bahlini*
that (i) *mo, mori(ma)*
 that person *aragi, balka*
that's all *yemo, yomo*
thatch style *nivau*
 thatch style with wild cane *irwit*
their *ahleil*
there (mo) *yuwi*
they *leil*
thick *nivivat*
thigh *nivan*
thin
 (of people) *narkas, nileg, nelek*
 (of things) *nivivirau*
thing *lasai, nurak*
things *dahmi, dahmla*

think *daro*
 think about *darogi*
third *qehligi*
thirsty *nimisce*
thirteen *durem tapolgiba qehli*
this *imo*
those people *ovragi*
three *qehli*
 three days hence *arwe*
threshold of meeting house *netvimrak*
throw *davagi*
 throw away *naivuni*
 throw down *nanip, neri*
 throw upwards *nanek*
 throw (something) at *narvasi*
thumb *uvnomu (legen)*
thunder *yawil*
tick *utap*
tide
tie *niri*
 tie up *niri*
 tie with string *nerusi*
time *nelin, nimgen*
tinea versicolor *arusvasvas*
tiny *werek*
tired *na(ta)rahmus*
to *bohgi*
 to me *boyau*
 to my place *aryawi*
 to our (exc.) place *arkimwi*
 to our (inc.) place *arkiswi*
 to the bush *unovlelmut, udoburwai*
 to the garden *udohmus*
 to the road *unelelam*
 to the village *udahlwa*
 to them *bohgil*
 to us (exc.) *bokim*
 to us (inc.) *bokis*
 to you (pl.) *bohgimi*
 to you (sg.) *boka*
 to your (pl.) place *argimiwi*
today *yera*

toe

big toe *uvnomu*
 little toe *fihnicre*
 longest toe *sesimagsi*
 middle toe *levilaupe*
 second last toe *navdowi*

toenail *uvnomu legen*

toilet *sugai urkis*

tomorrow *bolvo*

tongue *nalwamen*

too *soku*

tooth (*nivan*) *qivin*

top of yam that has been cut for planting
nobunwar

totem *nobunmolup*

touch *novohlowi*

traditional story *uvuvu*

treat well *danives*

tree *ni*

varieties *bohnin, namam, nasipoupau,*
nemor, neqilep, nesau, neqilup, nesmar,
nocnobo, uleyeleg

trevally *umin*

trick (intr.) *nivrovul, nopri*

trochus *uqor*

true *ahneseg*

trunk

trunk of fallen tree that is rotten *dovuni*
 trunk of tree *nelpoh ar ni, nowini*

try *dahmi*

tuber baked in chunks in earth oven
 rather than being grated *domsel*

turn *noprei*

turn all the way around *namcai*
 turn right way up *savlasakgi*
 turn wrong way around *damrekgi*

turtle *yavu*

tusk of pig *nabare*

twelve *durem tapolgiba gelu*

twenty *durem gelu*

twins *umalme*

twitch *nauselgo*

two *gelu*

two each *gelugi*

Umponyelogi *Ubenyelege*

uncle

on mother's side *maran*
 my uncle on my mother's side *marak*
 your uncle on your mother's side *maram*

undercooked *nivruk*

underneath *digen*

underside *digen*

undisciplined. See **person**

undo *naboi*

unintentional. See **do**

unload *sedi*

untie *naboi*

until *mefeli, mafeli*

until today *miyera*

up

up in that direction *goubeyok*
 up over there *oubeyok*
 up there *yok*

uphill slope *nerek*

upper side of foot *danlumut nowin*

uproot *damsi*

urinate *nevilme*

urine *nevilmen*

us

(exc.) *qim*
 (inc.) *qis*

useless *dopa*

Uswotu *Uswaru*

utterance *novul*

vagina *len*

Vanuatu fruit dove *nou*

Vanuatu white-eye *ulcap*

veer off *vagi*

vein *nalip*

very *bacan, dahmas, gilama*

victory leaf *laupat*

village *dahlwa*

vine *nowe*

varieties *duru, nilit, niya*

visit *nehnemi***voice** *navyan***volcano** *neswate***vomit** *nelwa*vomit out *nasalwai, nelwagi***vomit** *nelwa***wait for** *devehni, deverwi***wake up** *nerpelek, nerpa, dadek***walk** *novocor*walk with walking stick *nade***walking stick** *worade***wall at back of house** *netlisog***wander** *navoya, delau***want** *nacaigi*want to *noco, nacaigi***war** *navcat***warm oneself by fire** *delcam***warrior** *yerema lama***wash** *neteli***waste** *nilavyacogi***water** *ne*

water running over stones in river

nobunarare

water dug in beach that is brackish

*urvarok***watercourse that is dry** *nelmelin***waterfall** *nusye***watermelon** *moreni***wave (in sea)** *nimyau***we**(inc.) *qis*(exc.) *qim***wear** *nirigi***weather** *nelin***weave** *nibi, nivi***weed** (tr.) *navle, navlivle***weigh down** *navli***wet**(intr.) *nomne*(tr.) *neteli***whale** *tofura, ubelvi***what** *da***when**(conj) *nimgen*(interr) *nigei***where** *duwa***which** *atu***whip** *nivsarvu***whistle**through pursed lips *nafel*through fingers inserted in mouth *naiwip***white** *narusva***white-rumped swiftlet** *nibem*white-throated *uvorwok***who** *wi***why** *ra da***wide** *naflei***wife** *lavnan, rivan*wife of chief *nasimnalam***wild** *nogun*wild boar *sanwis*wild cane *lanyeg*wild coconut *nival*wild fowl *novsalu yogun, urwa yogun*wild ginger *yalimyau*wild pandanus *urwit*wild yam *nuva***win point** *netpin***wind** *wavlau*east wind *norwotu*north wind *noboravu*south wind *natuga*west wind *nouritugo***wind up** *dalni***wing** *nevlocon***wink** *nivsamovuk***wipe** *nanvu*wipe one's anus *nasal***with** *dabelgen, gi, qal*with me *qalyau*with them *qahleil*with us (exc.) *qalkim*with us (inc.) *qalkis*with you *qalka*

woman *yarvin*
old woman *uyou*

women *ovnarvin*

wood *ni*

word *novul*

work *nivyum, noburak*

worm *umqeya*

worship *deveta*

wrap up *namsiken, novselen*

write *netai*

yam *nup*. See also **wild**

varieties *corevenuwo, daiborceni, delwis,*
maliya, moida, nupmori, narmi, yavup

yawn *namwap*

year *namqainil*

yellow *narumyag*

yes *monocwa, o*

yesterday *ahninu*

you

(sg.) *qa*

(pl.) *gimi*

your

(sg.) *arka*

(pl.) *argimi*

youth *nevyarep*

3 *Ura texts*

Because the amount of analysable textual material that has been recorded in this moribund language is relatively small, the entire corpus of texts that has been gathered is presented in this chapter, along with information about the circumstances in which the text was recorded. Because all speakers were unaccustomed to speaking on tape, and most speakers had not been regularly using the language for a long time, the recorded texts were characterised by repeated dysfluencies—repetitions and hesitations—and performance errors, some of which were corrected on tape, while some were not. Some recorded material was in addition untranscribable because of a lack of clarity in the speakers' voices.

In the versions of the texts that are presented below, dysfluent material and material that speakers themselves regarded as errors has been edited out, and untranscribable material has been ignored. Complete copies of the recordings—along with full transcriptions complete with detailed commentary on problematic material—have been placed in the archive of the Vanuatu National Museum in Vila.

These texts are presented in Ura in §3.1, with an accompanying translation into Sye, for the interest of both the modern Erromangan community and comparative linguists. Each of these texts is then presented again in §3.2 with an interlinear morpheme-by-morpheme gloss, along with a free translation into English.

3.1 Ura texts and Sye equivalents

3.1.1 Ura: a disappearing language

*Yamdabe bohgi yerema mori arusva ivenim
qei maqo yamli novul aryau bohgi mada
magsi nelin mayuran.*

Armaives.

*Yanavos maqo yanamli novul aryau ra naqo
yawenimis mada mangi nelin sai.*

Yaumiva mocsi yimnduru boyau.

Imo kou yanavos.

Yanavosgi maqo armai soku.

Naqo yanovlasai mahleiba mangi.

*Yacamentampi pogi neteme mori nehvo
yivelom igko magku yacamanwi nam
enyau pogi mante maghi ndan
camampelom.*

Armaiveh.

*Yacamnavoh magku yacamnam gi nam
enyau ra nagku yacamah mante mandgi
ndan hai.*

Yampe mochi yimnduru poyau.

Ima kou yacamnavoh.

Yacamnavohgi magku armai hogku.

Nagku yacamplah maleipo mandgi.

*Camlipohgi ovnalalau mamli yau Ucai
Ndaleg yamli Ura bohgi.
Yamli tamli sai lesai kou yanefeli moyuwi.
Nigei davawi sai lesai yamamli.*

Canwipogi ovonyan manwi yau Ucai Ndaleg
yacamnam pogi.
Yoconam tampli hai sesai kou yacampeli
mayuwi.
Nigoï tawi hai sesai yacamanwi.

3.1.2 The devil and the old man

*Sai yarmis yemeda ra nobuwa memip
memomrokgi neveg ar sai irais qal
robocbonmila.
Mafeli sai nelin ovnalalau iriri kilkil ra
nowin irais ahleil.
Yarmis mori ip meniye neveg miva ra sugai
urkis.
Mitamli miteti moco: Irais, acougi noum
yaunasalwi.
Irais yemacougi nowin mori iririwi kilkil.
Yarmis yemitararalwi.
Kilkil yobu lama ra worarap aryi.
Robocbonmila rasai mitai mitahlini.
Yomo bacan uvuvu gi yarmis.*

Hai natmah yemante ra nompuwo memyep
memomprokgi nvag en hai itais dal
romocponme.
Maveli hai ndan ovonyan nduiti kilkil ra non
itaïs ihend.
Natmah mori yiyep menisu nvag mpe ra
nimo viroc.
Mtampï mtorilki mocu: Itais, sacaugi nom
yocontenaharwi.
Itais yemsacaugi non mori nduitiwi kilkil.
Natmah yemtenaharwi.
Kilkil yompi ndomo ra woretehep ihen.
Romocponme ndwahi mutai mutalogi.
Isuma wocon uvuvu gi natmah.

3.1.3 The devil and the three goats

*Sai ovnani qehli.
Irovocor ra nivlek mitanvu ne.
Yarmis yemoco eqenil.
Erema urkis yemoco: Yau urkis kou sai
avuksai cemebenim nivoris.
Naqo soku mo keqeni.
Mafeli qelugi yivenim miva.
Qehligi nivoris ivenim.
Yarmis yerek moco eqeni nani.
Nani itai yarmis mitavagi ra de.
Alauriyekye leil irva ataporgi mavos dahmas
bacan ra neveg orog.*

Hai ovnani ndehel.
Ndwavan ra nevloc mutantvi nu.
Natmah yemocu conenor.
Eteme viroc yemocu: Yau viroc kou hai
avughai camampelom nivorih.
Nagku hogku ma koneni.
Maveli ndurugi yivelom mpe.
Ndehelgi nivorih yivelom.
Natmah yihac mocu coneni nani.
Nani yitai natmah mtavogi ra ntoc.
Comwisacsu iror nduve nogkonu mavoh
ntamah wocon ra nvag orog.

3.1.4 The devil and the twins

*Sai ovnalalau gelu ovon umalme.
Ihdai sai yarmis nivoris.
Yarmis mo yemeda ra sai nobuwa urkis.
Yarmis mo yeni ovoremla.
Mitamli maqau mevtit ra dahlwa*

Hai ovonyan nduru umalme.
Ndutai hai natmah nivorih.
Natmah ma yemante ra hai nompuwo viroc.
Natmah ma yeni ovoteme.
Mtampï magkau mevtit ra ntemne.

3.1.5 The bird and the dog

Sai uhnomu itani navucvuk ar nalinowe.
Uhnomu yivenim moci nalinowe.
Nalinowe yovlipohgi memoco: Afro,
navyanqa armaives bacan.
Kaparufaba yangi.
Uhnomu yemavag.
Navucvuk yohmol.
Nalinowe itani mobu dahmas mafireves.

Hai menuc yivai navucvuc en kuri.
 Menuc yivelom mochi kuri.
 Kuri yenwipogi memocu: Avug, navyam
 armaiveh wocon.
 Kiparuvo yacandgi.
 Menuc yemovag.
 Navucvuc yomol.
 Kuri yivai mompi ntamah malouveh.

3.1.6 Life in the old days

Kobahlini madalgi yau gi nomorop atirwai.
Yadabe gi nocwa qim ovnalalau qimremeda.
Nelin qim ovnalalau, qimremeda namqainil
1925.
Qim ovnalalau bacan.
Qimremeda ra nomorop mori lama.
Davawi soku nomorop marima.
Nomorop marima uramagsi ra ovnalalau
sai.
Kou qim ra novum qimrenomorop soku ovon
umcas qu ovon nalinowe qu ovon
kurimatau.
Kou nomorop marima sai qurahlumnewi.
Qimirveni ra namqainil 1942 moci nelin
yiveni arwat ra ovnarusva iramavcat.
Qimremetet dahmas.
Qimirva unovlelmut mobu sugai mamon
metwera udahlwa ra nemetet iveni
dahmas.
Mafeli yovhlowi namqainil 1945.
Qimrahlumne ra nenbarata miveni ra navos.
Qurveni ra namqainil marima.
Ovnalalau quramagsi nobu sai.
Davawi soku nomorop aranqim.
Lama bacan mobu qimretwocori dahmla
dahmas soku ovnalalau iranocori
marima.

Kompalogi mentagkolyau gi nomurep
 itetwai.
 Yocontampi gi nocwo kam ovonyan
 kamlante.
 Ndan kam ovonyan, kamlante ra nevi 1925.
 Kam ovonyan wocon.
 Kamlante ra nomurep mori ndomo.
 Tawi hogkusu nomurep marima.
 Nomurep marima kokomlaghi ra ovonyan
 hai.
 Kou kam ra novum kamlenomurep hogkusu
 ovon nompcahi ku ovon kuri ku ovon
 kau.
 Kou nomurep marima hai
 komleturatompnewi.
 Kamlivelom ra nevi 1942 mlochi ndan
 yivelom ur ra ovnehvo ndumavcat.
 Kamlemetet ntamah.
 Kamlive untompoi mlompi nimo mlamon
 mletute untemne ra nemetet yivelom
 ntamah.
 Maveli yelcavi nevi 1945.
 Kamleturatompne ra nenparata mlivelom ra
 navoh.
 Kamlivelom ra nevi marima.
 Ovonyan kokemlaghi nompai hai.
 Tawi hogkusu nomurep iramam.
 Ndomo wocon mompi kamletukili syame
 ntamah hogku ovonyan cumagkili
 marima.

*Kou nomorop atirwai lama.
Qimretwocori ovon dahmla dahmas.
Qimremeda bacan.
Yovokim nebeveg bacan.
Meqeni minubam madabuni nalinowe
moqopolesi ne.
Qu qimremeba ra de markobu uhnomu.
Yeregi soku noburak arkim.
Davawi sai noburak aruqa qimremeda
moqopolosi.
Davawi sai somo noburak arkim
qipromopolosi.
Ovon dahmla soku mo bacan yamaqo
yadabegi.
Yemo, yanafeli qei.*

3.1.7 The shark and the lizard

*Sai ubeu yivenim ra nivenu artacau.
Yivenim maigi adegi urva ari.
Ubeu yemovli moco cadegi urva meda
medawi.
Sai yerema urkis mori oramal yivenim.
Yemovli: Ei, kemadegi ne mo soku da?
Kemadegi urva, kenimrovul meda.
Ovoremle iramebenim ra nivenu mo keqeni
leil.
Armai keba minip ra nivenu arka ra de.
Yovli mera urkis miva meleci urvil ari.
Yivenim movul nimgen qehli.
Iteti ra de.
Yera konocori yau.
Yovul soku mo.
Yeleci nau ari.
Yiva.
Yafire miteti miteti miteti.
Yemeda ra de.
Cemeda miyera cemeda.
Oramal mo yiva meda meda.
Yera soku meda ra yivenim ra nivenu
artacau.
Yemo.
Yiva soku mo.*

*Kou nomurep itetwai ndomo.
Kamletukili ovon syame ginmah.
Kakemlante wocon.
Yovogkam nvag wocon.
Mleneni mlentovom mlentouri kuri mlenuri
nu.
Ku kakemlampe ra ntoc mlohrogi nomu.
Yeti hogkusu nompurac hormam.
Tawi hai nompurac itrogko kakemlante
mlenuri.
Tawi hai momu nompurac enogkam kapluri.

Ovon syame hogku ma wocon yacamagku
yocontampigi.
Isuma, yacampeli igko.*

*Hai nempou yivelom ra nur ikri.
Yivelom maigi cantipe urva ihen.
Nempou yemocu nocu cantipe urva mante
mantewi.
Hai neteme viroc mori oramal yivelom.
Yemocu: Ei, kemantipe nu ma hogku se?
Kemantipe urva, konamlai mante.
Ovoteme cumampelom ra nur ma konenor.

Armai kampe meyep ra nur enogkik ra ntoc.
Yam mete viroc mpe moryoki utvil ihen.
Yivelom mam nempgon ndehel.
Yitorilki ra ntoc.
Ire kagkilyau.
Yam hogku ma.
Yoryoki sau ihen.
Yive.
Yalou mtorilki mtorilki mtorilki.
Yemante ra ntoc.
Camante mire camante.
Oramal ma yive mante mante.
Ire hogku mante ra yivelom ra nur ikri.

Isuma.
Yive hogku ma.*

3.1.8 The child and the dog

*Sai yalu yivenim memarap ra digen ni
memera moyuwi moci sai nalinowe
yivenim.*

Yivenim moco ceqeni umcas ari.

Yovli: Qa kivenim bihi da?

Yavenim maqo yaqeni umcas arka.

Wi yovlipoka kebenim meqeni umcas aryau?

Yiva.

Naqo kinobu soku mo, yaqeni qa.

Imo, nalinowe iteti miteti mafire miva.

*Yerema yeregi nau ari mopolasi ra dahlwa
ahleil.*

*Miva meda meda meda yuwi ra dahlwa
ahleil.*

Dahlwa ahleil dahmas ovoremla.

Iyi mo yarumne saican.

Ovoremla dahmas ari.

Sai yarumne mo.

Iyi yarumne mo saican.

Hai nalau yivelom memetehep ra netgon nei
memete mayuwi mochi hai kuri yivelom.

Yivelom moco coneni nompcahi ihen.

Yenwi: Kik kocvelom nimsin se?

Yococvelom magku yoconeni nompcahi
horom.

Mei conwiponoc kampelom meneni
nompcahi enyau?

Yive.

Nagku konompi hogku ma, yoconenoc.

Ima, kuri yitorilki mtorilki malou mpe.

Neteme yetihep sau ihen muri ra ntemne
eniror.

Mpe mante mante mante yuwi ra ntemne
eniror.

Ntemne eniror ntamah ovoteme.

Iyi ma natmonuc haiteven.

Ovoteme ntamah ihen.

Hai natmonuc ma.

Iyi natmonuc ma haiteven.

3.1.9 A man from Ponamlah

Sai yerema ra nivenu aryau Ponamlas.

Yerema mo yobu neveg.

Yobu neveg san Yelifati.

Yerema mo Wawi.

Yobuye neveg, Yelifati yivenim.

Yivenim moco: Kinobu neveg arka?

Moco: Yau yanobu neveg aryau.

Yadofu miva.

Miva mera mera.

Balwalip yivenim.

Yivenim moco: Kobuye?

Moco yobuye mormunye.

Kebenim, yaqoprei ureqeni.

Yivenim iroprei.

Ireni.

Itanvu movohgi Yelifati urkis meni orog.

Wawi yobu ari.

Yiva davawi nivan.

Hai neteme ra nur enyau Ponamlah.

Neteme ma yompi nvag.

Yompi nvag niscon Yelivati.

Netema ma Wawi.

Yompisu nvag, Yelivati yivelom.

Yivelom moco: Konompi nvag horom?

Mocu: Yau yononompi nvag enyau.

Yiselwogi mpe.

Mpe mete mete.

Pwarap yivelom.

Yivelom moco: Kompisu?

Mocu yompisu muworumonsu.

Kampelom, yacampaipelac kokwoneni.

Yivelom, nduvaipelac.

Ndwoni.

Yitantvi movogi Yelivati viroc meni orog.

Wawi yompi ihen.

Yive tawi van.

Yelifati yeni neveg urkis.
 Yera marima.
 Iramamli maqo irebenim ra Ralifati.
 Meda meda mafeli yera.
 Yemo.
 Cameda miyera meda.

3.1.10 The flying fox and the rat

Yarumne qelu, uglai im ulakis.
 Iramovul gi novocor ahleil.
 Uglai yemadap nelinye.
 Davausai yetunocori novocor.
 Ulakis yemabocor meba magsi nelinye.
 Moco: Avuk, da kamagsi?
 Avuk, yanahlei.
 Yamagsi navan ni gilama.
 Camamwar gilama.
 Yau yamagsi, nagalau woriva wortani.
 Yamagsi leil nihmiye nihmiye navan ni.

Konocori konobu sai novocor sanyau
 yadani?
 Avin yemitaro moco: Da yawenobu?
 Armai yanobu iyi abocor meba ra nivenu mo
 yamagsi.
 Yobu yiva mitanvu legen nesau soku
 nowiran.
 Mitamli mitanvu legen nivya meregi ra
 legen.
 Meregi soku.
 Uglai cameda soku.
 Camdani manarau ra nowin ni.
 Uramagsi cameda soku nelinye.
 Yera uramagsi canobu soku mo.
 Nigei yemo novul Ura aryau yanocori
 worovli.

3.1.11 The rat and the turtle

Sai ovoremla yitani nelou miva ra de.
 Sai uhnomu ra nivenu arkis iramaqo umrom.
 Umrom yerkep miwade ra nelou.

Yelivati yeni nvag viroc.
 Yete marima.
 Cumanwi magku cwampelom ra Ralivati.
 Mante mante maveli ire.
 Ima.
 Camante mire mante.

Natmonuc nduru, nagkrai im ulakih.
 Ndumam gi navan eniror.
 Nagkrai yemantehep ndansu.
 Tahai yetukili navan.
 Ulakih yemnavan mampe maghi ndansu.
 Mocu: Avug, se kemaghi?
 Avug, yacamnalei.
 Yacamaghi novgun nei gindomo.
 Camampwar gindomo.
 Yau yacamaghi, nagalau worve worvai.
 Yacamaghi iror nipmisu nipmisu novgun
 nei.
 Kagkili konompi hai navan niscug
 yacampai?
 Aven yemtaru moco: Se yoconompi?
 Armai yoconompi iyi conavan mampe ra nur
 ma yacamaghi.
 Yompi yive mitantvi ndogon nesau hogkusu
 nousan.
 Mtampli mtantvi ndogon nivenye metipe ra
 non.
 Metipe hogkusu.
 Nagkrai camante hogku.
 Camampai menatau ra non nei.
 Kokemlaghi camante hogkusu ndansu.
 Ire kokemlaghi camnompi hogku ma.
 Nigo isuma nam Ura enyau yacamagkili
 woronwi.

Hai ovoteme nduvai ndovumar muve ra
 ntoc.
 Hai menuc ra nur enogkoh cumagku umrom.
 Umrom yocep metur ra ndovumar.

Yelmut.

Ovoremla iramalcai ra de.

Ulakis cotumnocori nalcai.

Iyi sai yerema emeda ra digen ni bacan.

Yemoco cinalcai melgi davawi.

Yelmut mergeli de.

*Yemovlehgi yavu moco: Kebeni madani yau
ihnom.*

Keqerek madani yau ihnom manip unicare.

Yavu yemera buwip memelgi.

Yafire merek miveni mocsi ulakis.

Yemoco: Ulakis, keqerek ra danyau marima.

Yadani qa medegi qa unicare.

Ulakis yerek marap ra dan yavu.

Yavu yitani malcai maryek maryek.

Ulakis yemelgi soku ceba doburwai.

Yivek ra dan yavu.

Yavu yemelgi mo.

Yemoco: Kemibek ra danyau?

Yemoco: Ei, davawi.

Kou yemivrovul.

Yemobu soku yavu cedegi unicare.

Iyi casai mamli maqo ahneseg, iyi yivek.

*Kou yavu yemelgi memocori moco: Ahneseg,
kemibek ra danyau.*

Ulakis yemoco: Ei, davawi.

Yavu yemeregi unicare.

*Ulakis yerek miwade moco: O, kobahlini
dahmas.*

Ita, kapovohlowi danqa melgi!

*Yemovohlowi dan melgi sin ulakis yerkihlek
ra dan.*

Yavu yemoco: A, qa wi?

Yemoco cadai.

Ulakis yafire miva mihli ra digen nivat.

Yomkon.

Ovoteme ndumorcai ra ntoc.

Ulakih cotumagkili norcai.

Iyi hai neteme camante ratgon nei wocon.

Yemocu candcai morgi tawi.

Yemomkon metgoli ntoc.

*Yemovrogi navu mocu: Kampelom mampai
yau itnom.*

Kohac mampai yau itnom meyep ikri.

Navu yemete impwap memorgi.

Yalou msac mpelom mochi ulakih.

Yemocu: Ulakih, kohac ra ntag marima.

Yacampai kik mantipe kik ikri.

Ulakih yihac metehep ra ntan navu.

Navu yivai morcai magalelau.

Ulaki yemorgi hogku campe untopavo.

Yevcah ra ntan navu.

Navu yemorgi ma.

Yemocu: Kemampcah ra ntag?

Yemocu: Ei, tawi.

Kou yemamlai.

Yemompi hogkusu navu cantipe ikri.

Iyi cai manwi magku itnohog, iyi yevcah.

*Kou navu yemorgi mokili mocu: Itnohog,
kemampcah ra ntag.*

Ulakih yemocu: Ei, tawi.

Navu yemetipe ikri.

*Ulakih yihac metur mocu: O, kompalogi
ntamah.*

Ita, kipelcavi ntag morgi!

*Yemelcavi ntan morgi sin ulakih yovwar ra
ntan.*

Navu yemocu: A, kik mei?

Yemocu contai.

Ulakih yalou mpe mintor ratgon nvat.

3.1.12 The worm and the insect

Umqeya cemedi buwip ra digen dena.

*Nobudovlau iyi comeselogleg ra ovon
nebelgen ni memanqep memeda ra dan
dena bacan.*

Sai nelin umqeya yemera ra nabon buwip.

Nemki camante impwap ratgon nmap.

*Nomputovlau iyi comeselogleg ra ovon
nogklin nei memagkep ra ntan nmap
wocon.*

Hai ndan nemki yemete ra nampon impwap.

*Im maqam yiveni nivoris mehni ovon ni ra
doburwai.*

*Nobudovlau yemera melgi maqam nivoris
bacan.*

Maqam yemitahlini ahneseg.

*Yemitaro moco: Yanopri umqeya ra iyi
cemedu buwip memadani armai.*

Yau yamedu mamadani nawau ra maqam.

*Yiva mocsu avin mera masor movlehgi moco:
Umqeya!*

Umqeya yemoco: O!

*Nobudovlau yemoco: Kemadu moyuwi
nousap camabocor.*

Nerevniip dahmas.

Yamedu mamaqewi.

*Umqeya yemelgi memoco nobudovlau
camamli bohgi novul ahneseg.*

*Umqeya yemerek ra dan dena mocsu maqam
lama bacan.*

Youmetwobu sai dasai.

Dena yemavgaveg mehni umqeya yimis.

*Nobudovlau iyi youmiteti miva mera buwip
momorop.*

*Im nomugkam yivelom nivorih metni ovon
nei ra ntopavo.*

*Nomputovlau yemete morgi nomugkam
nivorih wocon.*

Nomugkam yemtalogi itnohog.

*Yemtaru mocu: Yoconotovogi nemki ra iyi
camante impwap memampai armai.*

*Yau yacamante memampai nawau ra
nomugkam.*

*Yive mochi aven mete mahor movrogi
mocu: Nemki!*

Nemki yemocu: O!

*Nomputovlau yemocu: Kamante mayuwi
nousap camnalou.*

Nevip ntamah.

Yacamante memanducwi.

*Nemki yemorgi memocu nomputovlau
camanpogi nam itnohog.*

*Nemki yemhac ra ntan nmap mochi
nomugkam ndomo wocon.*

Yumetwompi hai sesai.

Nmap yemawau metni nemki yimah.

*Nomputovlau iyi yumtorilki mpe mete
impwap momurep.*

3.1.13 The yams and the man

Sai yerema yemobu dohmus ari.

Yiva milovus mitamli malvi miseli.

Yera mera mitau.

Yiva mehni mocsu yetop armai.

Iteti ra dahlwa ari mera mera.

*Sai nelin yemoco: Yera yaweba minowi sai
ovon nup arau.*

*Yiva malcen nup malcen yavup, delwis, nibi,
novus, dal.*

Miva mowi ra dohmus ari.

Maryek mitamli miteti balwalip udahlwa.

Moco: Yemo, yobuye dahmas.

Nigei neveg aryau caqihlek.

*Mera mera moco: Yera yaweba mahnemi
dohmus arau.*

Hai neteme yemompi ndenuc eni.

Yive mrovoh mtampli morvi mowi.

Yete mete mlaui.

Yive metni mochi yau armai.

Yitorilki ra ntemne ihen mete mete.

*Hai ndan yemocu: Ire yacampe menowi hai
ovon nup enyau.*

*Yive malcon nup malcon navup, telwoh,
porye, naram, ntal.*

Mpe mowi ra ndenuc eni.

*Magalelau mtampli mtorilki pwarap
untemne.*

Mocu: Ima, yocompisu ntamah.

Nigoi nvag enyau campwar.

*Mete mete mocu: Ire yacampe matnemi
ndenuc enyau.*

Yiva moci novlelmut yerpo dahmas

Itenisvi ovon dahmla mori yowi.

*Yemoco: Ei, marima yaunavlivle minarogi
ovon dahmla mori yaumowi—nup, nibi,
dal, yavup, narmi, delwis.*

Yemavlivle maryek maryek.

Ra nelin mo maqam nivoris.

*Yaryek maryek melgi soku maqam yemehni
lama.*

*Yiva ra digen nup mamarap moco
cinemedog.*

Melgi soku yamahlek.

*Yemocsi ovon novlelmut mori yitouri
meregip.*

Yemoco iyi cadahmi minahlei urkis bacan.

*Medeverwi maqam naqo cinip somogi
moumedadek mouxnavlivle.*

Mamahlei mahleiba.

Yiva isut metwerpa.

Yihnag, yemo.

Ovon dahmla ciramerpo mobu nivan.

*Iremerek movocor moci yerema mori
yemahleiba.*

Iramovli moco: Wi mo canahleiba?

Wi nihmiwi, nobun, delgen, logun, nowin?

Sai nup yocsi ra novum metwocori.

Yemoco: Ei, armai uradai bacan madahlini.

*Yemitalgi legen ovoremla moco: Soku da ra
yerema mori?*

Ureseli qu uradahlini?

Legen iramovli moco: Ei, ireselilap.

Irva movlehgi novus.

Yiveni.

Irva mitalgi novus moco: Kanocori wi mo?

Novus yemoco: Ei, yatumnocori.

Uredahlini bacan.

Youmoco: Armai urtahmi movlehgi nibi.

Irovlehgi nibi.

Yiveni.

Irva mitalgi nibi moco: Wi mo?

Yive mochi ntopavo yetpu ntamah.

Yitenihpi ovon syame mori yowi.

*Yemocu: Ei, marima yocosentor menarogi
ovon syame mori yocowi—nup, porye,
ntal, navup, narmi, telwoh.*

Yemsentor magalelau.

Ra ndan ma nomugkam nivorih.

*Magalelau morgi hogkusu nomugkam
yemetni ndomo.*

*Yive ra netgon nup memetehep moco
conemendog.*

Morgi hogkusu yemselac.

*Yemochi ovon ntopavo mori yitouri
metihep.*

Yemocu iyi contapmi menalei viroc wocon.

*Mentevetwi nomugkam nagku coyep
momugo mumentuc mumesentor.*

Memalei maleipo.

Yive isut metwolampe.

Yelvuc, ima.

Ovon syame ndumetpu mompi nvan.

*Ndumosac mavan muchi neteme mori
yemaleipo.*

Ndumanwi mucu: Mei ma camnaleipo?

Mei nipmiwi, nompun, ntelgon, norun, non?

Hai nup yochi ra novum metukili.

*Yemocu: Ei, armai kolentai wocon
mlentalogi.*

*Yemtagkli nogkon ovoteme moco: Hogku se
ra neteme mori?*

Koklawi ku koklentalogi?

Nogkon ndumanwi mucu: Ei, koklawilap.

Nduve muvrogi naram.

Yivelom.

*Nduve mutagkli naram mucu: Kemagkili
mei ma?*

Naram yemocu: Ei, yocotumagkili.

Koklentalogi wocon.

Yumocu: Armai koklitapmi mlovrogi porye.

Nduvrogi porye.

Yivelom.

Nduve mutagkli porye mucu: Mei ma?

Kanocori?

Nibi yemoco: Ei, yatumnocori.

Irva mitalgi dal.

Dal yemoco: Yau soku yatumnocori.

*Irafire movlehgi ovon dahmlaye mori
urenowi udohmus.*

Irveni moco iretwocori.

Irva mitarogi delwis.

Irafirecai miva moci delwis.

*Irovlehgi moco: Kabeni magsi sai dasai
oube.*

Legenwi, nihmiwi, nobun, delgen, nowin.

Yiveni moci.

Yemovli bohgil moco: Yau yanacori.

*Yerema mo, naqo qiremadahlini, gimie
calauryekye qirinimis.*

Qiretwonomorop kou yau yatwenimis.

Yau saican bacan yaunomorop.

Yerema mori yemelgi.

Yitadek memocsi mital.

Ovon dahmlaye irafirecai miva ra nabonleil.

*Delwis yafire miva ra nimreil mori yeregip
mahlewi.*

Yihli ra digen nimreil.

Marima kagsi delwis iyi camadap bacan.

Kagsi dena davawi ra dan.

Yemo, cenefeli moyuwi.

Kemagkili?

Porye yemocu: Ei, yocotumagkili.

Nduve mutagkli ntal.

Ntal yemocu: Yau hogku yocotumagkili.

*Ndwalou muvrog ovon syamesu mori
kokemlenowi undenuc.*

Nduvelom mucu ndutukili.

Nduve mutarwogi telwoh.

Ndwalou muve muchi telwoh.

*Nduvrog mucu: Kampelom maghi hai sesai
empe.*

Norunwi, nipmiwi, nompun, ntelgon, non.

Yivelom mochi.

Yemenponor mocu: Yau yacamagkili.

*Netema ma, nagku kwontalogi, kimisu
comwisacsu kwamah.*

Kutwamurep kou yau yocotwamah.

Yai haiteven wocon yacamurep.

Netema mori yemorgi.

Yituc memochi mtar.

Ovon syamesu ndwalou muve ra nampond.

*Telwoh yalou mpe ra nempilyor mori yetisep
malewi.*

Yintor ra netgon nempilyor.

Marima kaghi telwoh iyi camantehep wocon.

Kaghi nmap tawi ra ntan.

Ima, campeli mayuwi.

3.2 Ura texts with English glosses

3.2.1 Ura: a disappearing language

This text was recorded on tape at Potnarvin from Ukai Ndaleg, a woman in her eighties, and was transcribed by Terry Crowley in 1996.

<i>Yam-dabe</i>	<i>bohgi</i>	<i>yerema</i>	<i>mori</i>	<i>arusva</i>	<i>i-venim</i>	<i>gei</i>
1SG:PRES-MR:talk	DAT	person	REL	European	3SG:DISTPAST-BR:come	here
<i>m-aqo</i>	<i>y-amli</i>	<i>novul</i>	<i>aryau</i>	<i>bohgi</i>	<i>m-ada</i>	<i>m-agsi</i>
ES-MR:say	1SG:FUT-MR:tell	language	POSS:1SG	DAT:3SG	ES-MR:stay	ES-MR:read

nelin mayuran.

time future

'I am telling this white person who has come here that I will speak my language to him and he will keep reading it in future times.'

Armai-ves.

good-AMEL

'It is very good.'

Ya-navos m-aqo ya-namli novul aryau ra
1SG:PRES-MR:happy ES-MR:say 1SG:PRES-MR:speak language POSS:1SG CAUSE

naqo yawe-nimis m-ada m-angi nelin sai.
if 1SG:FUT-MR:die ES-MR:stay ES-MR:hear time another

'I am happy that I am speaking my language because if I die he will keep hearing it another time.'

Yaumi-va m-ocsi y-imduru bo-yau.
1SG:DISTPAST-BR:go ES-BR:see 3SG:DISTPAST-BR:feel.affection DAT-1SG

'I have gone and he saw it and felt affection for me.'¹

Imo kou ya-navos.
that's.it but 1SG:PRES-MR:happy

'That's it, but I am happy.'

Ya-navos-gi m-aqo armai soku.
1SG:PRES-MR:happy-OBLPRO ES-MR:say good too

'I am happy with it so it is good too.'

Naqo ya-novl-asai m-ahleiba m-angi.
if 1SG:FUT-MR:SIMULT-just.do ES-BR:sleep ES-BR:hear

'If I just go to rest on the way, he will hear it.'

C-amlipohgi onvalalau m-amli yau Ucai Ndaleg y-amli
3SG:FUT-MR:tell PL:child ES-MR:say 1SG Ucai Ndaleg 1SG:PRES-MR:speak

Ura bohgi.

Ura DAT:3SG

'He will tell the children and say that I, Ucai Ndaleg, am speaking Ura to him.'

Y-amli tamli sai lesai kou yan-efeli moyuwi.
1SG:FUT-MR:say finish INDEF thing but 1SG:FUT-MR:conclude there

'I will say everything but I will conclude there.'

¹ The speaker appears to have projected herself here to a time in the future when she is no longer around and is imagining herself looking back to the present. In the following sentence, she reverts to speaking about the present.

Nigei davawi sai lesai yam-amli.
 perhaps not INDEF thing 1SG:PRES-MR:say
 ‘Perhaps there is nothing (more) I can say.’

3.2.2 The devil and the old man

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai yarmis yem-eda ra nobuwa mem-ip
 INDEF devil 3SG:DEPPAST-BR:stay LOC hill ES:EM-BR:go.down

mem-omrok-gi neveg ar sai irais qal ro-bocbon-mila.
 ES:EM-BR:steal-TR food POSS INDEF old.man ACC PL-grandchild-PL
 ‘A devil used to live on a hill and he would come down and steal the food of an old man and his grandchildren.’

Mafeli sai nelin ovnalalau ir-iri kilkil ra nowin irais
 until INDEF day PL:child 3PL:PAST-BR:tie hook LOC leg grandfather
ahleil.
 POSS:3PL

‘Eventually one day the children tied a hook to their grandfather’s leg.’²

Yarmis mori ip m-eni-ye neveg mi-va ra
 devil that 3SG:DISTPAST:BR:go.down ES-BR:eat-PERF food ES-BR:go LOC
sugai urkis.
 house small

‘That devil went down and had eaten the food and he went to the toilet.’

Mi-tamli mi-teti m-oco: Irais, acougi noum
 ES-BR:finish ES-BR:return ES-BR:say old.man SG:IMP:BR:extend leg:POSS
yau-nasal-wi.
 1SG:FUT-MR:slide-LOCPRO

‘Then he came back and said: Old man, stretch out your leg and I will slide on it.’³

Irais yem-acougi nowin mori ir-iri-wi kilkil.
 old.man 3SG:DEPPAST-BR:extend leg:3SG REL 3PL:PAST-BR:tie-LOCPRO hook
 ‘The old man extended his leg that they had tied a hook to.’

Yarmis yemi-tararal-wi.
 devil 3SG:DEPPAST-BR:slide-LOCPRO
 ‘The devil slid along it.’

² It seems that the devil must also have been a grandfather of the children.

³ The devil’s intention here is to wipe his anus by sliding along the old man’s leg.

Kilkil y-obu lama ra wor-arap ari.
hook 3SG:DISTPAST-BR:make hard LOC INST-BR:sit POSS:3SG
‘The hook caused problems for his bottom.’

Ro-bocbon-mila r-asai mi-tai mi-tahlini.
PL-grandchild-PL 3PL:PAST-BR:just.do ES-BR:hit ES-BR:kill
‘His grandchildren just hit him to death.’

Yomo bacan uvuvu gi yarmis.
that’s.all only story about devil
‘That’s all of the story about the devil.’

3.2.3 The devil and the three goats

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai ov-nani qehli.
INDEF PL-goat three
‘There were three goats.’

Ir-ovocor ra nivlek mi-tanvu ne.
3PL:PAST-BR:walk LOC bridge ES-BR:cross river
‘They walked on the bridge and crossed the river.’

Yarmis yem-oco e-qeni-l.
devil 3SG:DEPPAST-BR:say 3SG:FUT-MR:eat-3PL
‘The devil said that he would eat them.’

Erema urkis yem-oco: Yau urkis kou sai avuksai
other small 3SG:DEPPAST-BR:say 1SG small but INDEF brother:1SG

cem-ebenim nivoris.
3SG:PRES-MR:come huge
‘The other small one said: I am small, but a brother of mine who is coming is huge.’

Naqo soku mo ke-qeni.
if SIM that 2SG:FUT-MR:eat
‘If that’s how it is, you should eat him.’

Mafeli qelu-gi yi-venim mi-va.
until two-ORD 3SG:DISTPAST-BR:come ES-BR:go
‘Then the second one came and went.’

Qehli-gi nivoris i-venim.
three-ORD huge 3SG:DISTPAST-BR:come
‘The third huge one came.’

Yarmis y-erek m-oco e-qeni nani.
 devil 3SG:DISTPAST-BR:come.up ES-BR:say 3SG:FUT-MR:eat goat
 'The devil came up and said he was going to eat the goat.'

Nani i-tai yarmis mi-tavagi ra de.
 goat 3SG:DISTPAST-BR:kill devil ES-BR:throw LOC sea
 'The goat killed the devil and threw him into the sea.'

Alauriyekye leil ir-va ataporgi m-avos dahmas bacan ra
 all 3PL 3PL:PAST-BR:go across.river ES-BR:happy much only CAUSE

neveg orog.

food much

'They all went across the river and were very happy with the great amount of food.'

3.2.4 The devil and the twins

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai ovnalalau gelu ovon umalme.

INDEF PL:child two PL twin

'There were two children who were twins.'

Ih-dai sai yarmis nivoris.

3PL:PAST-BR:kill INDEF devil huge

'They killed a huge devil.'

Yarmis mo yem-eda ra sai nobuwa urkis.

devil that 3SG:PASTHAB-MR:live LOC INDEF island small

'That devil used to live on a small island.'

Yarmis mo y-eni ovoremla.

devil that 3SG:DISTPAST-BR:eat PL:person

'That devil ate the people.'

Mi-tamli m-aqau m-evtit ra dahlwa.

ES-BR:finish ES-BR:go.around ES-BR:go.all.way LOC village

'Then he went around all the way to the village.'

3.2.5 The bird and the dog

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai uhnomu i-tani navucvuk ar nalinowe.

INDEF bird 3SG:DISTPAST-BR:take bread POSS dog

'A bird took the dog's bread.'

Uhnomu yi-venim m-ocsi nalinowe.

bird 3SG:DISTPAST-BR:come ES-BR:see dog

'The bird came and saw the dog.'

Nalinowe y-ovlipohgi mem-oco: Afro, navyan-qa armai-ves bacan.

dog 3SG:DISTPAST-BR:tell ES:EM-BR:say friend voice-2SG good-AMEL very

'The dog told him: Friend, your voice is very nice.'

Kap-arufa-ba y-angi.

2SG:OPT-BR:sing-PREC 1SG:FUT-MR:hear

'You should sing so I will hear it.'

Uhnomu yem-avag.

bird 3SG:DEPPAST-BR:open.mouth

'The bird opened his mouth.'

Navucvuk y-ohmol.

bread 3SG:DISTPAST-BR:fall

'The bread fell out.'

Nalinowe i-tani m-obu dahmas m-afire-ves.

dog 3SG:DISTPAST-BR:take ES-BR:do much ES-BR:run-AMEL

'The dog took it quickly and sped away.'

3.2.6 Life in the old days

This story was told to Terry Crowley in 1996 by Ukai Ndaleg's son Willie Tovovur, who is in his sixties and now lives in Vila. While this story was recorded on tape, it has been further edited on the basis of additional information provided by the narrator after the recording was completed.

Kobahlini ma-dalgi yau gi nomorop atirwai.

thank.you ES-MR:ask 1SG OBL life long.time.ago

'Thank you for asking me about life a long time ago.'

Ya-dabe gi nocwa qim ovnalalau qimrem-eda.

1SG:FUT-MR:tell.story OBL how 1PL.EXC PL:child 1PL:EXC:PASTHAB-MR:live

'I will tell a story about how we children used to live.'

Nelin qim ovnalalau, qimrem-eda namqainil 1925.

when 1PL.EXC PL:child 1PL.EXC:PASTHAB-MR:live year 1925

'When we were children, we used to live in the year 1925.'

Qim ovnalalau bacan.

1PL:EXC PL:child only

'We were just children.'

Qimrem-eda ra nomorop mori lama.

1PL.EXC:PASTHAB-BR:live LOC life REL hard

'We used to live (in) a difficult life.'

Davawi soku nomorop marima.

not like life now

'It was not like life now.'

Nomorop marima uram-agsi ra ovnalalau sai.

life now 1PL.INC:PRES-MR:see LOC PL:child different

'The life today that we see among children is different.'

Kou qim ra novum qimre-nomorop soku ovon umcas qu

but 1PL.EXC LOC first 1PL.EXC:PASTHAB-MR:live like PL pig or

ovon nalinowe qu ovon kurimatau.

PL dog or PL cow

'But before we used to live like pigs or dogs or cattle.'

Kou nomorop marima sai qur-ahlumne-wi.

but life now different 1PL.INC:PAST-BR:arrive-LOC PRO

'But the life now is different that we have arrived at.'

Qimir-veni ra namqainil 1942 m-ocsi nelin

1PL.EXC:PAST-BR:come LOC year 1942 ES-BR:see time

yi-veni arwat ra ovon arusva iram-avcat.

3SG:DISTPAST-BR:come bad because PL European 3PL:PASTHAB-BR:wage.war

'We came to the year 1942 and saw that times became bad because the Europeans were waging war.'

Qimrem-etet dahmas.

1PL.EXC:DEPPAST-BR:afraid very

'We were very frightened.'

Qimir-va u-novlelmot m-obu sugai m-amon m-etw-era

1PL.EXC:PAST-BR:go LOC-bush ES-BR:make house ES-BR:hide ES-NEG-BR:live

u-dahlwa ra nemetet i-veni dahmas.

LOC-village because fear 3SG:DISTPAST-BR:become much

'We went to the bush and made houses and hid and didn't live in the village because fear became great.'

Mafeli y-ovhlowi namqainil 1945.

until 3SG:DISTPAST-BR:reach year 1945

'Then it reached the year 1945.'

Qimr-ahlumne ra nenbarata mi-veni ra navos.

1PL.EXC:PAST-BR:arrive LOC peace ES-BR:come LOC happiness

'We arrived at peace and came to happiness.'

Qur-veni ra namqainil marima.

1PL.INC:PAST-BR:come LOC year now

'We have come to the present time.'

Ovналalau quram-agsi nobu sai.
 PL:child 1PL.INC:PRES-MR:see behaviour different
 'We see that the children are different.'

Davawi soku nomorop aran-qim.
 not like life LOC-1PL.EXC
 'It is not like life amongst us.'

Lama bacan m-oby qimr-etw-ocori dahmla dahmas soku
 difficult very ES-BR:make 1PL.EXC:PAST-NEG-BR:know PL:thing many like

ovналalau ira-nocori marima.
 PL:child 3PL:PRES-MR:know now
 'It was difficult so we didn't know many things like children know now.'

Kou nomorop atirwai lama.
 but life long.time.ago difficult
 'But life before was difficult.'

Qimr-etw-ocori ovon dahmla dahmas.
 1PL.EXC:PAST-NEG-BR:know PL PL:thing many
 'We didn't know many things.'

Qimrem-eda bacan.
 1PL.EXC:PASTHAB-MR:live only
 'We used to stay (there).'

Y-ovo-kim nebeveg bacan.
 3SG:DISTPAST-BR:give-1PL.EXC food only
 'She⁴ just gave us food.'

Me-qeni mi-nubam m-adabuni nalinowe mo-qopolesi ne.
 ES-MR:eat ES-MR:cook ES-BR:lead dog ES-MR:follow river
 'And (we) will eat it and cook and go hunting and go (fishing) along the river.'⁵

Qu qimrem-eba ra de m-arkobu uhnomu.
 or 1PL.EXC:PASTHAB-MR:go LOC sea ES-BR:look.for fish
 'Or we would go to the sea and look for fish.'⁶

Y-eregi soku noburak arkim.
 3SG:DISTPAST-BR:become like task POSS:1PL.EXC
 'It became like our task.'

⁴ That is, the children's mother.

⁵ The change of tense indicates that the speaker has projected himself back to his childhood, in contrast to the rest of the story where he is speaking from the perspective of the present.

⁶ The narrator has switched his perspective back to the present and is looking back at the distant past.

Davawi sai noburak ar-uqa qimrem-eda mo-qopolosi.
 not INDEF task ADJ-BR:correct 1PL.EXC:PASTHAB-MR:stay ES-MR:follow
 'There was no correct task that we used to follow.'

Davawi sai somo noburak arkim qiprom-opolosi.
 not INDEF more task POSS:1PL.EXC 1PL.EXC:OPT-BR:follow
 'There was no other task of ours that we could follow.'

Ovon dahmla soku mo bacan yam-aqo ya-dabe-gi.
 PL PL:thing like that only 1SG:PRES-MR:want 1SG:FUT-MR:tell-TR
 'Things were just like that which I want to talk about.'

Yemo ya-nafeli qei.
 that's.all 1SG:FUT-MR:conclude here
 'That's all, I will conclude here.'

3.2.7 The shark and the lizard

This story was told to Terry Crowley in 1996 in Dillons Bay by Renny Narinam, a man in his late seventies, and recorded on tape. It has been further modified on the basis of additional corrections provided by the narrator and other Ura speakers.

Sai ubeu yi-venim ra nivenu artacau.
 INDEF shark 3SG:DISTPAST-BR:come LOC place dry
 'A shark came ashore.'

Yi-venim m-aigi adegi urva aryi.
 3SG:DISTPAST-BR:come ES-BR:want 3SG:FUT-MR:put river.mouth POSS:3SG
 'He came and wanted to put his river mouth (there).'

Ubeu yem-ovli m-oco c-adege urva m-eda
 shark 3SG:DEPPAST-BR:say ES-BR:say 3SG:FUT-MR:put river.mouth ES-MR:stay
m-eda-wi.
 ES-MR:stay-LOC PRO
 'The shark said that he would put his river mouth (there) and stay behind in it.'

Sai yerema urkis mori oramal yi-venim.
 INDEF person small REL lizard 3SG:DISTPAST-BR:come
 'A small person who was a lizard came.'

Yem-ovli ei kem-adege ne mo soku da?
 3SG:DEPPAST-BR:say no 2SG:PRES-MR:put river that SIM what
 'He said: No, why are you putting the river (there)?'

Kem-adege urva, ke-nimrovul m-eda.
 2SG:PRES-MR:put river.mouth 2SG:PRES-BR:lie ES-MR:stay
 'If you put the river mouth (there), you will lie and (come and) stay (there).'

Ovoremle iram-ebenim ra nivenu mo ke-qeni leil.

PL:person 3PL:PRES-MR:come LOC place that 2SG:FUT-MR:eat 3PL
 'If people come to that place, you will eat them.'

Armai k-eba mi-nip ra nivenu arka ra de.

good 2SG:FUT-MR:go ES-MR:go.down LOC place POSS:2SG LOC sea
 'It would be better if you go down to your place in the sea.'

Y-ovli m-era urkis mi-va m-eleci utvil

3SG:DISTPAST-BR:speak ES-BR:stay little ES-BR:go ES-BR:pick.up battle.axe

aryi.

POSS:3SG

'(The lizard) spoke and stayed a little while and went and picked up his battle axe.'

Yi-venim m-ovul nimgen qehli.

3SG:DISTPAST-BR:come ES-BR:speak time three

'(The lizard) came and spoke three times.'

I-teti ra de.

3SG:DISTPAST-BR:return LOC sea

'(The shark) returned to the sea.'

Yera ko-nocori yau.

today 2SG:FUT-MR:know 1SG

'(The shark said): Today you will know who I am.'⁷

Y-ovul soku mo.

3SG:DISTPAST-BR:speak like that

'(The shark) spoke like that.'

Y-eleci nau aryi.

3SG:DISTPAST-BR:pick.up spear POSS:3SG

'(The shark) picked up his spear.'

Yi-va.

3SG:DISTPAST-BR:go

'(The shark) went.'

Y-afire mi-teti mi-teti mi-teti.

3SG:DISTPAST-BR:run ES-BR:return ES-BR:return ES-BR:return

'(The shark) ran away and returned and returned and returned.'

Yem-eda ra de.

3SG:PASTHAB-MR:live LOC sea

'He lived in the sea.'

⁷ Literally: 'You will know me.'

Cem-eda miyera cem-eda.
 3SG:PRES-MR:stay until.today 3SG:PRES-MR:stay
 'He stays (there) until today.'

Oramal mo yi-va m-eda m-eda.
 lizard that 3SG:DISTPAST-BR:go ES-MR:stay ES-MR:stay
 'The lizard went and lives (here) and lives (here).'

Yera soku m-eda ra yi-venim ra nivenu artacau.
 today thus ES-MR:stay because 3SG:DISTPAST-BR:come LOC place dry
 'Today it is thus and he lives because he came ashore.'

Yemo.
 that's.all
 'That's all.'

Yi-va soku mo.
 3SG:DISTPAST-BR:go like that
 'It went like that.'

3.2.8 The child and the dog

This story was told in 1996 by Renny Narinam in Dillons Bay and recorded on tape by Terry Crowley, with subsequent modifications to the text on the basis of corrections by the narrator and other speakers of Ura.

Sai yalu yi-venim mem-arap ra digen ni
 INDEF child 3SG:DISTPAST-BR:come ES:EM-BR:sit LOC underneath tree

mem-era moyuwi m-ocsi sai nalinowe yi-venim.
 ES:EM-BR:stay there ES-BR:see INDEF dog 3SG:DISTPAST-BR:come
 'A child came and was sitting under the tree and stayed there and saw a dog come.'

Yi-venim m-oco ce-qeni umcas aryi.
 3SG:DISTPAST-BR:come ES-BR:want 3SG:FUT-MR:eat pig POSS:3SG
 'It came and wanted to eat his pig.'

Y-ovli qa ki-venim bihni da?
 3SG:DISTPAST-BR:say 2SG 2SG:RECPAST-BR:come PURP what
 '(The child) said: What have you come for?'

Ya-venim m-aqo ya-qeni umcas arka.
 1SG:RECPAST-BR:come ES-MR:say 1SG:FUT-MR:eat pig POSS:2SG
 '(The dog said): I have come to eat your pig.'

Wi y-ovlipo-ka k-ebenim me-qeni umcas aryau?
 who 3SG:DISTPAST-BR:tell-2SG 2SG:FUT-MR:come ES-MR:eat pig POSS:1SG
 '(The child said): Who told you to come and eat my pig?'

Yi-va.

3SG:DISTPAST-BR:go

‘(The child) went.’

Naqo ki-nobu soku mo ya-qeni qa.

if 2SG:FUT-MR:do like that 1SG:FUT-MR:eat 2SG

‘(The child said): If you do it like that, I will eat you.’

Imo nalinowe i-teti mi-teti m-afire mi-va.

that’s.all dog 3SG:DISTPAST-BR:return ES-BR:return ES-BR:run ES-BR:go

‘Then the dog returned and went back and ran away.’

Yerema y-eregi nau ariyi m-opolesi ra dahlwa ahleil.

person 3SG:DISTPAST-BR:put spear POSS:3SG ES-BR:follow LOC village POSS:3PL

‘The person put his spear (down) and followed it to their village.’

Mi-va m-eda m-eda m-eda yuwi ra dahlwa ahleil.

ES-BR:go ES-MR:stay ES-MR:stay ES-MR:stay there LOC village POSS:3PL

‘He went and would stay behind there in their village.’

Dahlwa ahleil dahmas ovoremla.

village POSS:3PL many PL:person

‘There were many people in their village.’

Iyi mo yarumne saican.

3SG that chief one.only

‘He was the only chief.’

Ovoremla dahmas ariyi.

PL:person many POSS:3SG

‘He had many subjects.’

Sai yarumne mo.

one chief that

‘He was the one chief.’

Iyi yarumne mo saican.

3SG chief that one.only

‘He was the only chief.’

3.2.9 A man from Ponamlah

This story was told by Renny Narinam to Terry Crowley in 1996 at Dillons Bay and recorded on tape. Like all of the other stories, the transcribed version has been modified on the basis of subsequent corrections from the narrator and other Ura speakers.

Sai yerema ra nivenu ariyau Ponamlas.

INDEF person LOC place POSS:1SG Ponamlah

‘There was a person from my place of Ponamlah.’

Yerema mo y-obu neveg.
 person that 3SG:DISTPAST-BR:make food
 'That person made food.'

Y-obu neveg san Yelifati.
 3SG:DISTPAST-BR:make food BEN Yelifati.
 'He made food for Yelifati.'

Yerema mo Wawi.
 person that Wawi
 'That person was Wawi.'

Y-obu-ye neveg Yelifati yi-venim.
 3SG:DISTPAST-BR:make-PERF food Yelifati 3SG:DISTPAST-BR:come
 'When he had made the food, Yelifati came.'

Yi-venim m-oco kinobu neveg arka?
 3SG:DISTPAST-BR:come ES-MR:say 2SG:FUT-MR:make food POSS:2SG
 'He came and said: Will you make your food?'

M-oco yau ya-nobu neveg aryau.
 ES-BR:say 1SG 1SG:FUT-MR:make food POSS:1SG
 'And he said: I will make my food.'

Y-adofu mi-va.
 3SG:DISTPAST-BR:pass.by ES-BR:go
 'He passed by and went away.'

Mi-va m-era m-era.
 ES-BR:go ES-BR:stay ES-BR:stay
 'And he went and stayed behind.'

Balwalip yi-venim.
 afternoon 3SG:DISTPAST-BR:come
 'In the afternoon, he came (back).'

Yi-venim m-oco k-obu-ye?
 3SG:DISTPAST-BR:come ES-BR:say 2SG:RECPAST-BR:make-PERF
 'He came and said: Have you made it?'

M-oco y-obu-ye m-ormun-ye.
 ES-BR:say 3SG:DISTPAST-BR:make-PERF ES-BR:bake-PERF
 'And he said he had already made it and baked it.'

K-ebenim ya-qoprei ure-qeni.
 2SG:FUT-MR:come 1SG:FUT-MR:take.out 1PL.INC:FUT-MR:eat
 '(He said:) If you come, I will take it out (of the earth oven) and we will eat it.'

Yi-venim ir-oprei.
 3SG:DISTPAST-BR:come 3PL:PAST-BR:take.out
 'When he came, they took it out (of the earth oven).'

Ir-eni.

3PL:PAST-BR:eat

‘They ate it.’

I-tanvu m-ovohgi Yelifati urkis m-eni orog.

3SG:DISTPAST-BR:cut ES-BR:give Yelifati little ES-BR:eat much

‘He cut it and gave a little bit to Yelifati and he ate a lot.’

Wawi y-obu aryi.

Wawi 3SG:DISTPAST-BR:make POSS:3SG

‘Wawi made his own.’

Yi-va davawi nivan.

3SG:DISTPAST-BR:go not edible.part

‘(Yelifati) went and there was nothing edible for him.’

Yelifati y-eni neveg urkis.

Yelifati 3SG:DISTPAST-BR:eat food little

‘Yelifati ate (only) a little bit of food.’

Y-era marima.

3SG:DISTPAST-BR:stay now

‘He stayed then.’

Iram-amli m-aqo ir-ebnim ra Ralifati.

3PL:PRES-MR:say ES-MR:say 3PL:FUT-MR:come LOC Ralifati

‘They say that they would come to Ralifati.’

M-eda m-eda mafeli yera.

ES-MR:stay ES-MR:stay until today

‘And they stayed behind until today.’

Yemo.

that’s.all

‘That’s all.’

Cem-eda miyera m-eda.

3SG:PRES-MR:stay until.today ES-MR:stay

‘It’s there until today and it’s still there.’

3.2.10 The flying fox and the rat

This story was told by James Foto, a man in his sixties, to Terry Crowley at Dillons Bay in 1996. Although this story was recorded on tape, it was particularly difficult to transcribe and translate in parts, and has been modified editorially with the help of other speakers. Because of these transcription difficulties, it has not been possible to include the full version of the story that was recorded.

Yarumne qelu uglai im ulakis.
 chief two flying.fox and rat
 'There were two chiefs, the flying fox and the rat.'

Iram-ovul gi n-ovocor ahleil.
 3PL:PASTCONT-BR:talk OBL NOM-BR:walk POSS:3PL
 'They were talking about their gait.'

Uglai yem-adap nelinye.
 flying.fox 3SG:PASTHAB-MR:sit always
 'The flying fox would always be sitting down.'

Davau sai y-etu-nocori n-ovocor.
 NEG EMPH 3SG:DISTPAST-NEG-MR:know NOM-BR:walk
 'He didn't know how to walk at all.'

Ulakis yem-abocor m-eba m-agsi nelinye.
 rat 3SG:PASTHAB-MR:walk ES-MR:go ES-MR:see always
 'The rat would walk and go and see him all the time.'

M-oco avuk da kam-agsi?
 ES-BR:say friend what 2SG:PRES-MR:look.at
 'And he said: Friend, what are you looking at?'

Avuk yan-ahlei.
 friend 1SG:PRES-MR:lie.down
 '(The flying fox said:) Friend, I am lying down.'

Yam-agsi navan ni gilama.
 1SG:PRES-MR:see fruit tree many
 'I can see many fruits.'

Cam-amwar gilama.
 3SG:PRES-MR:abundant very
 'There are very many (fruits).'

Yau yam-agsi, nagalau wor-iva wor-tani.
 1SG 1SG:PRES-MR:see difficult PURP-BR:go PURP-BR:take
 'I can see them, (but) it is difficult to go and get them.'

Yam-agsi leil nihmi-ye nihmi-ye navan ni.
 1SG:PRES-MR:see 3PL kind-all kind-all fruit tree
 'I can see that they are fruits of all kinds.'

Ko-nocori ko-nobu sai n-ovocor san-yau
 2SG:FUT-MR:be.able 2SG:FUT-MR:make INDEF NOM-BR:walk BEN-1SG
ya-dani?

1SG:FUT-MR:take
 'Will you be able to make a (style of) walking for me to take?'

Avin yemi-taro m-oco da yawe-nobu?
 friend 3SG:PASTCONT-BR:think ES-BR:say what 1SG:FUT-MR:do
 'His friend (the rat) was thinking: What will I do?'

Armai ya-nobu iyi abocor m-eba ra nivenu mo
 good 1SG:FUT-MR:make 3SG 3SG:FUT-MR:walk ES-MR:go LOC place that
yam-agsi.
 1SG:PRES-MR:see

'(The flying fox thought:) I should make him walk to that place that I can see.'

Y-obu y-iva mi-tanvu legen nesau soku
 3SG:DISTPAST-BR:make 3SG:DISTPAST-BR:go ES-BR:cut branch nesau SIM
nowiran.
 bone

'He made him go and cut the branch of a *nesau* tree as his bones.'

Mi-tamli mi-tanvu legen nivya m-eregi ra legen.
 ES-BR:finish ES-BR:cut branch blackpalm ES-BR:put LOC arm
 'Then (the rat) cut the branch of a blackpalm and put it on (the flying fox's) arms.'

M-eregi soku.
 ES-BR:put thus
 'And he put it like that.'

Uglai cem-eda soku.
 flying.fox 3SG:PRES-MR:stay thus
 'The flying fox lives like that.'

Cam-dani ma-narau ra nowin ni.
 3SG:PRES-MR:take ES-MR:hang LOC trunk tree
 'He takes it and hangs from the trunk of the tree.'

Uram-agsi cem-eda soku nelinye.
 1PL.INC:PRES-MR:see 3SG:PRES-MR:stay thus always
 'We see that he always lives like that.'

Yera uram-agsi ca-nobu soku mo.
 today 1PL.INC:PRES-MR:see 3SG:PRES-MR:do SIM that
 'Today we see that he does it like that.'

Nigei yemo novul Ura aryau ya-nocori wor-ovli.
 perhaps that's.all language Ura POSS:1SG 1SG:PRES-MR:be.able PURP-BR:tell
 'Perhaps that is all of my Ura language that I am able to tell.'

3.2.11 The rat and the turtle

This story was translated by Willie Tovovur in Vila in 1998 on the basis of a story dictated by Terry Crowley from a story previously recorded in Sye.

Sai ovoremla ci-tani nelou mi-va ra de.
 INDEF PL:person 3PL:PAST-BR:take canoe ES-BR:go LOC sea
 'Some people took the canoe down to the sea.'

Sai uhnomu ra nivenu arkis iram-ago umrom.
 INDEF bird LOC place POSS:1PLEX 3PL:PRES-MR:say peregrine.falcon
 'There is a bird from our island called the peregrine falcon.'

Umrom y-erkep mi-wade ra nelou.
 peregrine.falcon 3SG:DISTPAST-BR:fly ES-BR:stand LOC canoe
 'The peregrine falcon flew and stood on the canoe.'

Y-elmud.
 3SG:DISTPAST-BR:sink
 '(The canoe) sank.'

Ovoremla iram-alcai ra de.
 PL:person 3PL:PASTHAB-MR:float LOC sea
 'The people were floating in the sea.'

Ulakis c-etum-nocori n-alcai.
 rat 3SG:PRES-NEG:EM-MR:know NOM-BR:swim
 'The rat doesn't know how to swim.'

Iyi sai yerema em-eda ra digen ni bacan.
 3SG INDEF person 3SG:PRES-MR:stay LOC underneath tree only
 'He is a person who just lives in the bush.'

Yem-oco ci-nalcai m-elgi davawi.
 3SG:DEPPAST-BR:want 3SG:FUT-MR:float ES-BR:feel not
 'He was wanting to float but felt that he couldn't.'

Yem-elmud m-ergeli de.
 3SG:PASTCONT-BR:sink ES-BR:swallow sea
 'He was sinking and drowning.'

Yem-ovlehgi yavu m-oco k-ebeni ma-dani yau
 3SG:PASTCONT-BR:call turtle ES-BR:say 2SG:FUT-MR:come ES-MR:pick.up 1SG

ihnom.
 quickly
 'He called the turtle and said: Come and pick me up quickly!'

Ke-qerek ma-dani yau ihnom ma-nip unice.
 2SG:FUT-MR:come.up ES-MR:pick.up 1SG quickly ES-MR:go.down shore
 'Come up and pick me up quickly and go to the shore.'

Yavu yem-era buwip mem-elgi.
 turtle 3SG:PASTCONT-BR:stay deep.down ES-MR:hear
 'The turtle was deep down and he heard him.'

Y-afire m-erek mi-veni m-ocsi ulakis.

3SG:DISTPAST-BR:run ES-BR:come.up ES-BR:come ES-BR:see rat

'He ran up and came and saw the rat.'

Yem-oco ulakis ke-qerek ra dan-yau marima.

3SG:PASTCONT-BR:say rat 2SG:FUT-MR:come.up LOC back-1SG now

'He said: Rat, come up onto my back now.'

Ya-dani qa m-edegi qa u-nicre.

1SG:FUT-MR:take 2SG ES-MR:put 2SG LOC-shore

'I will take you and put you ashore.'

Ulakis y-erek m-arap ra dan yavu.

rat 3SG:DISTPAST-BR:go.up ES-BR:sit LOC back turtle

'The rat went up and sat on the turtle's back.'

Yavu yi-tani m-alcai maryek maryek.

turtle 3SG:DISTPAST-BR:take ES-BR:float on.and.on on.and.on

'The turtle took him and floated on and on.'

Ulakis yem-elgi soku c-eba u-doburwai.

rat 3SG:PASTCONT-BR:feel SIM 3SG:FUT-MR:go LOC-bush

'The rat felt like he was going to defecate.'

Y-ivek ra dan yavu.

3SG:DISTPAST-BR:defecate LOC back turtle

'He defecated on the turtle's back.'

Yavu yem-elgi mo.

turtle 3SG:PASTCONT-BR:feel that

'The turtle could feel it.'

Yem-oco kem-ibek ra dan-yau?

3SG:PASTCONT-BR:say 2SG:PRES-MR:defecate LOC back-1SG

'He said: Are you defecating on my back?'

Yem-oco ei davawi.

3SG:PASTCONT-BR:say no not

'[The rat] said: No, I'm not.'

Kou yem-ivrovul.

but 3SG:PASTCONT-BR:lie

'But he was lying.'

Yem-obu soku yavu c-edegi unice.

3SG:PASTCONT-BR:do SIM turtle 3SG:FUT-MR:put ashore

'He did that so the turtle would put him ashore.'

Iyi c-asai m-amli m-aqo ahneseg iyi

3SG 3SG:RECPAST-BR:just.do ES-MR:tell ES-MR:say true 3SG

y-ivek.

3SG:DISTPAST-BR:defecate

'He would just say that he was telling the truth, [but] he had defecated.'

Kou yavu yem-elgi mem-ocori m-oco ahneseg

but turtle 3SG:PASTCONT-BR:feel ES-BR:know ES-BR:say true

kem-ibek ra dan-yau.

2SG:PRES-MR:defecate LOC back-1SG

'But the turtle recognised it and said: It's true, you are defecating on my back.'

Ulakis yem-oco ei davawi.

rat 3SG:PASTCONT-BR:say no not

'The rat said: No, I am not.'

Yavu yem-eregi unicre.

turtle 3SG:PASTCONT-BR:put ashore

'The turtle put him ashore.'

Ulakis y-erek mi-wade m-oco o kobahlini

rat 3SG:DISTPAST-BR:go.down ES-stand ES-BR:say oh thank.you

dahmas.

very.much

'The rat went down and stood up and said: Oh, thank you very much.'

Ita kap-ovohlowi dan-qa m-elgi!

OK 2SG:OPT-BR:touch back-2SG ES-BR:feel

'OK, you should touch your back and feel it!'

Yem-ovohlowi dan m-elgi sin ulakis y-erkihlek

3SG:PASTCONT-BR:touch back ES-BR:feel excrement rat 3SG:DISTPAST-BR:plentiful

ra dan.

LOC back

'He touched his back and felt that the rat's excrement was plentiful on his back.'

Yavu yem-oco a qa wi?

turtle 3SG:PASTCONT-BR:say ah 2SG who

'The turtle said: Ah, who are you?'

Yem-oco ca-dai.

3SG:PASTCONT-BR:want 3SG:FUT-MR:kill

'He wanted to kill him.'

Ulakis y-afire mi-va m-ihli ra digen nivat.

rat 3SG:DISTPAST-BR:run ES-BR:go ES-BR:enter LOC under rock

'The rat ran away and went and entered beneath the rocks.'

3.2.12 The worm and the insect

This story was also translated by Willie Tovovur in Vila in 1998 on the basis of a story dictated by Terry Crowley from a story previously recorded in Sye.

Umqeya cem-eda buwip ra digen dena.
 worm 3SG:PRES-MR:live deep LOC under ground
 'The worm lives deep under the ground.'

Nobudovlau iyi came-seloglag ra ovon nebelgen ni mem-anqep
 kind.of.insect 3SG 3SG:PRES-half.hidden LOC PL leaf tree ES-MR:fly

mem-eda ra dan dena bacan.
 ES-MR:stay LOC surface ground only

'The *nobudovlau* insect is half-hidden in the leaves of the tree and flies and stays just on the surface of the ground.'

Sai nelin umqeya yem-era ra nabon buwip.
 INDEF day worm 3SG:PASTCONT-BR:stay LOC home deep
 'One day, the worm was deep in his home.'

Im maqam yi-veni nivoris m-ehni ovon ni ra doburwai.
 and sun 3SG:DISTPAST-BR:come huge ES-BR:burn PL tree LOC bush
 'And there came a great sun and it burned the trees in the bush.'

Nobudovlau yem-era m-elgi maqam nivoris bacan.
 kind.of.insect 3SG:PASTCONT-BR:stay ES-BR:feel sun huge very
 'The *nobudovlau* was there and felt that the sun was very strong.'

Maqam yemi-tahlini ahneseg.
 sun 3SG:PASTCONT-BR:affect true
 'The sun was really affecting him.'

Yemi-taro m-oco ya-nopri umqeya ra iyi
 3SG:PASTCONT-BR:think ES-BR:say 1SG:FUT-MR:trick worm because 3SG

cem-eda buwip mema-dani armai.
 3SG:PRES-MR:live deep ES-MR:take good

'He thought: I will trick the worm because he lives deep down and is feeling all right.'

Yau yam-eda mam-adani nawau ra maqam.
 1SG 3SG:PRES-MR:CONT ES-MR:take hot CAUSE sun
 '[But] I am feeling the heat because of the sun.'

Yi-va m-ocsi avin m-era m-asor m-ovlehgi
 3SG:DISTPAST-BR:go ES-BR:see friend:3SG ES-BR:CONT ES-BR:shout ES-BR:call

m-oco umqeya!
 ES-BR:say worm

'He went and saw his friend and was shouting and calling to him, saying: Worm!'

Umqeya yem-oco o!
 worm 3SG:PASTCONT-BR:say yes
 'The worm said: Yes!'

Nobudovlau yem-oco kem-eda moyuwi nousap
 kind.of.insect 3SG:PASTCONT-BR:say 2SG:PRES-MR:stay there flood
cam-abocor.

3SG:PRES-MR:walk
 'The *nobudovlau* said: You live there [but] there is a flood.'

Nerevnip dahmas.
 rain much
 'There is a lot of rain.'

Yam-eda mam-aqe-wi.
 1SG:PRES-MR:CONT ES-MR:bathe-LOC PRO
 'I am bathing in it.'

Umqeya yem-elgi mem-oco nobudovlau cam-amli
 worm 3SG:PASTCONT-BR:hear ES-BR:say kind.of.insect 3SG:PRES-MR:tell
bohgi novul ahneseg.

DAT:3SG talk true
 'The worm heard it and thought that the *nobudovlau* was telling him the truth.'

Umqeya yem-erek ra dan dena m-ocsi maqam
 worm 3SG:PASTCONT-BR:come.up LOC surface ground ES-BR:see sun

lama bacan.
 strong very
 'The worm came up to the surface and saw that the sun was very strong.'

Y-oum-etw-obu sai dasai.
 3SG:DISTPAST-IT-NEG-BR:do INDEF thing
 'There was nothing else he could do.'

Dena yem-avgaveg m-ehni umqeya y-imis.
 ground 3SG:PASTCONT-BR:hot ES-BR:burn worm 3SG:DISTPAST-BR:die
 'The ground was hot and it burned the worm and he died.'

Nobudovlau iyi y-oumi-teti mi-va m-era buwip
 kind.of.insect 3SG 3SG:DISTPAST-IT-BR:return ES-BR:go ES-BR:stay deep
m-omorop.

ES-BR:live
 'The *nobudovlau* returned and went and stayed deep down and lived.'

3.2.13 *The yams and the man*

This story is based on an original story recorded on tape in 1998 from Willie Tovovur in Vila, and subsequently edited by him.

Sai yerema yem-obu dohmus ari.
 INDEF person 3SG:PASTCONT-BR:make garden POSS:3SG
 'There was a person who made his garden.'

Yi-va mi-lovus mi-tamli m-alvi mi-seli.
 3SG:DISTPAST-BR:go ES-clear.undergrowth ES-BR:finish ES-BR:cut ES-leave
 'He went and cleared the undergrowth and then cut it and left it.'

Y-era m-era mi-tau.
 3SG:DISTPAST-BR:stay ES-BR:stay ES-BR:dry
 'It stayed there and dried.'

Yi-va m-ehni m-ocsi y-etop armai.
 3SG:DISTPAST-BR:go ES-BR:set.fire.to ES-BR:see 3SG:DISTPAST-BR:dry good
 'He went and set fire to it and saw that it was properly dry.'

I-teti ra dahlwa ari m-era m-era.
 3SG:DISTPAST-BR:return LOC village POSS:3SG ES-BR:stay ES-BR:stay
 'He returned to his village and stayed.'

Sai nelin yem-oco yera yaw-eba mi-nowi sai
 INDEF day 3SG:PASTCONT-BR:say today 1SG:FUT-MR:go ES-MR:plant INDEF
ovon nup arau.

PL yam POSS:1SG
 'One day he said: Today I will go and plant some of my yams.'

Yi-va m-alcen nup m-alcen yavup delwis
 3SG:DISTPAST-BR:go ES-BR:gather yam ES-BR:gather kind.of.yam kind.of.yam

nibi novus dal.
 sugarcane banana taro

'He went and gathered together yams and he gathered together *yavup* yams, *delwis* yams, sugarcane, bananas and taro.'

Mi-va m-owi ra dohmus ari.
 ES-BR:go ES-BR:plant LOC garden POSS:3SG
 'And he went and planted them in his garden.'

Maryek mi-tamli mi-teti balwalip u-dahlwa.
 on.and.on ES-BR:finish ES-BR:return evening LOC-village
 'Until he was finished and he returned in the evening to the village.'

M-oco yemo y-obu-ye dahmas.
 ES-BR:say that's.it 1SG:RECPAST-BR:do-PERF much
 'And he said: That's it, I've already done a lot.'

Nigei neveg aryau c-aqihlek.
 perhaps food POSS:1SG 3SG:FUT-MR:abundant
 'Perhaps my food will be abundant.'

M-era m-era m-oco yera yaw-eba m-ahnemi dohmus
 ES-BR:stay ES-BR:stay ES-BR:say today 1SG:FUT-MR:go ES-MR:check.on garden
arau.
 POSS:1SG

'And he stayed and stayed and said: Today I will go and check on my garden.'

Yi-va m-ocsi novlelmut y-erpo dahmas.
 3SG:DISTPAST-BR:go ES-BR:see grass 3SG:DISTPAST-BR:grow much
 'He went and saw that the grass had grown a lot.'

I-tenisvi ovon dahmla mori y-owi.
 3SG:DISTPAST-BR:overgrow PL PL:thing REL 3SG:DISTPAST-BR:plant
 'It had overgrown the things that he had planted.'

Yem-oco ei marima yau-navlivle
 3SG:PASTCONT-BR:say no now 1SG:FUT-MR:weed

mi-narogi ovon dahmla mori yaum-owi nup
 ES-MR:clear.undergrowth.from PL PL:thing REL 1SG:DISTPAST-BR:plant yam

nibi dal yavup narmi delwis.
 sugarcane taro kind.of.yam kind.of.yam kind.of.yam
 'He said: Oh, now I will weed and clear the undergrowth from the things that I have
 planted—yams, sugarcane, taro, *yavup* yams, *narmi* yams, *delwis* yams.'

Yem-avlivle maryek maryek.
 3SG:PASTCONT-BR:weed on.and.on on.and.on
 'He weeded and weeded.'

Ra nelin mo maqam nivoris.
 LOC time that sun huge
 'At that time the sun was very strong.'

Yaryek maryek m-elgi soku maqam yem-ehni lama.
 on.and.on on.and.on ES-BR:feel SIM sun 3SG:PASTCONT-BR:burn strong
 'Eventually he felt that the sun was burning him strongly.'

Yi-va ra digen nup mam-arap m-oco ci-nemedog
 3SG:DISTPAST-BR:go LOC underneath yam ES-BR:sit ES-BR:want 3SG:FUT-MR:rest
 'He went beneath the (vines of the) yams and sat down and wanted to rest.'

M-elgi soku yam-ahlek.
 ES-BR:feel SIM 3SG:PASTCONT-BR:sleepy
 'And he felt sleepy.'

Yem-ocsi *ovon novlelmut mori yi-touri*
 3SG:PASTCONT-BR:see PL weed REL 3SG:DISTPAST-BR:pull.out
m-eregip.

ES-BR:put.down

'He looked at the weeds that he had pulled out and put down.'

Yem-oco *iyi ca-dahmi mi-nahlei urkis bacan.*
 3SG:PASTCONT-BR:say 3SG 3SG:FUT-MR:try ES-MR:lie.down small very
 'He said he would try to lie down for just a short while.'

Me-deverwi maqam naqo ci-nip *somo-gi m-oume-dadek*
 ES-MR:wait.for sun if 3SG:FUT-MR:go.down more-again ES-IT-MR:get.up
m-oumi-navlivle.

ES-IT-MR:weed

'And he would wait for the sun to go down a bit more and he would get up and weed again.'

Mam-ahlei m-ahleiba.
 ES-BR:lie.down ES-BR:sleep

'And he lay down and went to sleep.'

Yi-va *isut m-etw-erpa.*
 3SG:DISTPAST-BR:go long.way ES-NEG-BR:wake.up
 'He was sound asleep and he didn't wake up.'

Y-ihnag *yemo.*
 3SG:DISTPAST-BR:get.dark that's.it
 'And then it got dark.'

Ovon dahmla ciram-erpo *m-obu nivan.*
 PL PL:thing 3PL:PASTCONT-BR:grow ES-BR:make edible.part
 'The things grew and produced food.'

Irem-erek *m-ovocor m-ocsi yerema mori*
 3PL:PASTCONT-BR:come.up ES-BR:walk ES-BR:see person that
yem-ahleiba.

3SG:PASTCONT-BR:sleep

'They came up and walked about and saw that person sleeping.'

Iram-ovli *m-oco wi mo ca-nahleiba?*
 3PL:PASTCONT-BR:say ES-BR:say who that 3SG:PRES-MR:sleep
 'They said: Who is that sleeping?'

Wi nihmi-wi nobun delgen logun nowin?
 who eye:3SG-COM head ear arm leg
 'Who has eyes, a head, ears, arms and legs?'

Sai nup y-ocsi ra novum m-etw-ocori.
 INDEF yam 3SG:DISTPAST-BR:see LOC first ES-NEG-BR:know
 'One of the yams saw him first and didn't know him.'

Yem-oco ei armai ura-dai bacan ma-dahlini.
 3SG:PASTCONT-BR:say no good 1PL.INC:FUT-MR:hit only ES-MR:kill
 'He said: No, we ought to just beat him to death.'

Yemi-talgi legen ovoremla m-oco soku da ra yerema mori?
 3SG:PASTCONT-BR:ask some PL:person ES-BR:say SIM what LOC person this
 'He asked some of the other people: What about this person?'

Ure-seli qu ura-dahlini?
 1PL.INC:FUT-leave or 1PL.INC:FUT-MR:kill
 'Shall we leave him alone or shall we kill him?'

Legen iram-ovli m-ocu ei ire-seli-lap.
 some 3PL:PASTCONT-BR:say ES-BR:say no 1PL.INC:FUT-leave-PREC
 'The others said: No, let's leave him alone for the time being.'

Ir-va m-ovlehgi novus.
 3PL:PAST-BR:go ES-BR:call banana
 'They went and called the banana.'

Yi-veni.
 3SG:DISTPAST-BR:come
 'He came.'

Ir-va mi-talgi novus m-oco ka-nocori wi mo?
 3PL:PAST-BR:go ES-BR:ask banana ES-BR:say 2SG:PRES-MR:know who that
 'They went and asked the banana: Do you know who that is?'

Novus yem-oco ei ya-tum-nocori.
 banana 3SG:PASTCONT-BR:say no 1SG:NEG:PRES-MR:know
 'The banana said: No, I don't know him.'

Ure-dahlini bacan.
 1PL.INC:FUT-MR:kill only
 'Let's just kill him.'

Y-oum-oco armai ure-dahmi m-amlehgi nibi.
 3SG-IT-BR:say good 1PL.INC-MR:try ES-MR:call sugarcane
 'They said again: We should try and call the sugarcane.'

Ir-ovlehgi nibi.
 3PL:PAST-BR:call sugarcane
 'They called the sugarcane.'

Yi-veni.
 3SG:DISTPAST-BR:come
 'He came.'

Ir-va mi-talgi nibi m-oco wi mo?
 3PL:PAST-BR:go ES-BR:ask sugarcane ES-BR:say who that
 'They went and asked the sugarcane: Who is that?'

Kan-ocori?

2SG:PRES-MR:know
 'Do you know him?'

Nibi yem-oco ei ya-tum-nocori.
 sugarcane 3SG:PASTCONT-BR:say no 1SG-NEG:PRES-MR:know
 'The sugarcane said: No, I don't know him.'

Ir-va mi-talgi dal.
 3PL:PAST-BR:go ES-BR:ask taro
 'They went and asked the taro.'

Dal yem-oco yau soku ya-tum-nocori.
 taro 3SG:PASTCONT-BR:say 1SG too 1SG-NEG:PRES-MR:know
 'The taro said: I don't know him either.'

Ir-afire m-ovlehgi ovon dahmla-ye mori ure-nowi
 3PL:PAST-BR:run ES-BR:call PL PL:thing-every REL 1PL.INC:PRES-MR:plant
u-dohmus.
 LOC-garden
 'They ran and asked everything that we plant in the garden.'

Ir-veni m-oco ir-etw-ocori.
 3PL:PAST-BR:come ES-BR:say 3PL:PAST-NEG-BR:know
 'They came and said that they didn't know him.'

Ir-va mi-tarogi delwis.
 3PL:PAST-BR:go ES-BR:remember kind.of.yam
 'They went and remembered the *delwis* yam.'

Ir-afirecai mi-va m-ocsi delwis.
 3PL:PAST-BR:run.away ES-BR:go ES-BR:see kind.of.yam
 'They ran away and went to see the *delwis* yam.'

Ir-ovlehgi m-oco k-ebeni m-agsi sai dasai oube.
 3PL:PAST-BR:call ES-BR:say 2SG:FUT-MR:come ES-MR:see INDEF thing there
 'They called him and said: Come and look at something there.'

Legen-wi nihmi-wi nobun delgen nowin.
 arm-COM eye-COM head ear leg
 'He has a arms, eyes, a head, ears and legs.'

Yi-veni m-ocsi.
 3SG:DISTPAST-BR:come ES-BR:see
 'He came and looked at him.'

Yem-ovli bohgi-l m-oco yau ya-nacori.
 3SG:PASTCONT-BR:say DAT-3PL ES-BR:say 1SG 1SG:PRES-MR:know
 'He told them: I know him.'

Yerema mo naqo qirem-dahlini gimi-ye calauryekye qiri-nimis.
 person that if 2PL:FUT-MR:kill 2PL-all every 2PL:FUT-MR:die
 'If you kill that person, you will all die.'

Qir-etwo-nomorop kou yau ya-twe-nimis.
 2PL-NEG:FUT-MR:live but 1SG 1SG-NEG:FUT-MR:die
 'You will not live but I will not die.'

Yau saican bacan yau-nomorop.
 1SG one.only only 1SG:FUT-MR:live
 'Only I will live.'

Yerema mori yem-elgi.
 person that 3SG:PASTCONT-BR:hear
 'That person heard this.'

Yi-tadek mem-ocsi mi-ta-l.
 3SG:DISTPAST-BR:get.up ES-BR:see ES-BR:kill-3PL
 'He got up and saw them and hit them.'

Ovon dahmla-ye ir-afirecai mi-va ra nabon-leil.
 PL PL:thing-every 3PL:PAST-BR:run.away ES-BR:go LOC home-3PL
 'All the things ran away to their homes.'

Delwis y-afire mi-va ra nimreil mori
 kind.of.yam 3SG:DISTPAST-BR:run ES-BR:go LOC rubbish.heap REL

y-eregip m-ahlei-wi.
 3SG:DISTPAST-BR:put.down ES-BR:lie.down-LOC-PRO
 'The *delwis* yam ran away to the rubbish heap that he had put down, and lay down on it.'

Y-ihli ra digen nimreil.
 3SG:DISTPAST-BR:enter LOC under rubbish.heap
 'He entered underneath the rubbish heap.'

Marima k-agsi delwis iyi cam-adap bacan.
 now 2SG:FUT-MR:see kind.of.yam 3SG 3SG:PRES-MR:sit only
 'Now you will see that the *telwoh* yam just sits there.'

K-agsi dena davawi ra dan.
 2SG:FUT-MR:see soil not LOC surface
 'You will see that there is no soil on the surface.'

Yemo ce-nefeli moyuwi.
 that's.it 3SG:FUT-MR:conclude there
 'That's all, it will conclude there.'

4 *Phonology*

4.1 Phoneme inventory

The phoneme inventory of Ura is typologically fairly straightforward in that it has a fairly symmetrical set of eighteen contrasting consonants, and five contrasting vowels, all of which are reasonably widely encountered in other Oceanic languages. However, comparing Ura with closely related Sye, the two differ in a number of respects.

Firstly, in Ura there is a contrast between (prenasalised) voiced and (plain) voiceless stops whereas there is only a single series of stops in Sye. Secondly, while there is a contrast in Ura between /v/ and /f/, there is no voicing contrast with any of the fricatives in Sye (Crowley 1998a:8–10). While Ura and Sye both share a five-way vowel contrast, in which there is no phonemic contrast of length, the two differ in that while there is evidence in Sye for an additional underlying schwa (Crowley 1998a:13–16), there is no evidence for a sixth vowel in Ura.

4.1.1 Consonants

4.1.1.1 Contrasts

The consonantal contrasts in Ura are set out in Table 4.1. The segments /p/, /t/ and /k/ are realised invariably as voiceless stops at the bilabial, alveolar and velar points of articulation respectively. We find these segments in the following positions:

(i) word-initially, e.g.

/peleŋ/	[peleŋ]	‘butterfly’
/tani/	[tani]	‘get it!’
/kou/	[kou]	‘but’

Table 4.1 Consonant contrasts

	<i>Labial</i>	<i>Alveolar</i>	<i>Velar</i>	<i>Glottal</i>
<i>Voiceless stops</i>	/p/	/t/	/k/	
<i>Voiced stops</i>	/b/	/d/	/g/	
<i>Voiced fricative</i>	/v/		/ɣ/	
<i>Voiceless fricative</i>	/f/	/s/		/h/
<i>Nasal</i>	/m/	/n/	/ŋ/	
<i>Lateral</i>		/l/		
<i>Trill</i>		/r/		
<i>Glide</i>	(/w/)	/y/	(/w/)	

(ii) word-finally, e.g.

/ip/	[ip]	'go down!'
/wit/	[wit]	'louse'
/erek/	[erek]	'go up!'

(iii) intervocalically, e.g.

/laupe/	[laupe]	'long'
/metuk/	[metuk]	'slowly'
/nakik/	[nakik]	'foam'

(iv) as the first or second member of a consonant cluster, e.g.

/oprei/	[oprei]	'turn it!'
/netvimrak/	[netvimrak]	'threshold of meeting house'
/yomrokɲi/	[yomrokɲi]	'(s)he stole it'
/yerpo/	[yerpo]	'it grew'
/arka/	[arka]	'your'
/tuvatp/	[tuvatp]	'sip!'
/aspi/	[aspi]	'lick it!'
/noɣtip/	[noɣtip]	'tick'

The segments /b/, /d/ and /g/, on the other hand, are realised as prenasalised voiced stops in the following positions:

(i) word-initially, e.g.

/belmela/	[^m belmela]	'night'
/da/	[ⁿ da]	'what'
/ga/	[^ŋ ga]	'you (singular)'

(ii) intervocalically, e.g.

/yobut/	[yo ^m but]	'navel'
/tadek/	[ta ⁿ dek]	'get up!'
/uga/	[u ^ŋ ga]	'blood'

(iii) word-medially after non-nasal consonants, e.g.

/burbut/	[^m bur ^m but]	'short'
/boybon/	[^m boy ^m bon]	'grandchild'

(iv) word-medially before another consonant, e.g.

/nedrap/	[ne ⁿ drap]	'hibiscus'
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Word-medially after heterorganic nasals, however, these segments are realised as plain voiced stops, e.g.

/nenbar/	[nenbar]	'silence'
/nihnan̩bis/	[nihnan̩bis]	'darkness'
/namgainil/	[namgainil]	'year'
/namdemda/	[namdemda]	'moss'

The phonemic status of the contrast between voiced and voiceless stops is indicated by the following pairs of words:

/poki/	[poki]	'sea eel'
/bokis/	[^m bokis]	'to us'
/tahmi/	[tahmi]	'try it!'
/dahmi/	[ⁿ dahmi]	'things'
/nikau/	[nikau]	'shrimp'
/nigam/	[ni ^ŋ gam]	'high tide'

The fricatives /v/ and /f/ are realised as voiced and voiceless labiodental fricatives respectively. Whereas these two sounds are non-contrastive in Sye (Crowley 1998a:8–9), the difference between the two is contrastive in Ura. Unfortunately, no strictly minimal pairs have been discovered, though there are numerous subminimal pairs which point to the contrastive nature of this distinction in a wide variety of structural environments, e.g.

/fihniyre/	[fihniyre]	'little finger'
/vinuk/	[vinuk]	'my sister'
/nefena/	[nefena]	'bow'
/neven̩/	[neven̩]	'food'
/nifir/	[nifir]	'bunch (of fruit)'
/nivi/	[nivi]	'kind of bird'
/tofura/	[tofura]	'whale'
/tovu/	[tovu]	'pick leaves!'
/naforon̩ji/	[naforon̩ji]	'fishing line'
/navos/	[navos]	'happiness'
/efeli/	[efeli]	'conclude!'
/even̩/	[even̩]	'eat!'
/afire/	[afire]	'run!'
/navirom/	[navirom]	'burden'
/afro/	[afro]	'friend'
/avri/	[avri]	'help him/her!'
/ofwaki/	[ofwaki]	'pray!'
/ovwar/	[ovwar]	'full'

The sibilant /s/ is pronounced as a voiceless grooved post-alveolar fricative, i.e. [s], while /h/ is realised invariably as a voiceless glottal fricative, i.e. [h]. It should be pointed out that the extensive free variation between [s] and [h] encountered in Sye—which is

evidence of a shift from /s/ to /h/ currently in progress in the language (Crowley 1998a:11–12)—is completely absent in Ura. The phonemic nature of this contrast in Ura is indicated by the following pairs:

/ehni/	[ehni]	‘burn it!’
/umesvi/	[umesvi]	‘left hand’
/arvihŋi/	[arvihŋi]	‘put it away!’
/delŋisŋin/	[ⁿ delŋisŋin]	‘deaf’
/evyehinye/	[evyehinye]	‘finish!’
/nesi/	[nesi]	‘pawpaw’

While this phonemic contrast is consistently made in Ura, the phonotactic distributions of /s/ and /h/ are such that there are relatively few environments in which there is an opportunity for contrast to be made (§4.4.5). The following additional pairs are presented to illustrate the contrast between the presence vs absence of /h/:

/ehni/	[ehni]	‘burn it!’
/eni/	[eni]	‘eat it!’
/ehli/	[ehli]	‘pierce it!’
/eli/	[eli]	‘blow it!’

The fricative /ɣ/ is articulated as the voiced velar fricative [ɣ] in all environments in which this segment occurs. Contrast between this and the voiceless stop /k/ is illustrated by the following pairs:

/kayaŋ/	[kayaŋ]	‘you crept’
/ɣayaŋ/	[ɣayaŋ]	‘(s)he crept’
/ulakis/	[ulakis]	‘rat’
/balayis/	[^m balayis]	‘daytime’
/arki/	[arki]	‘break it!’
/aryi/	[aryi]	‘tap it!’
/morken/	[morken]	‘axe’
/eryen/	[eryen]	‘mix it!’
/arka/	[arka]	‘your’
/aryai/	[aryai]	‘furious’

The following pair points to a contrast between /h/ and /ɣ/:

/ohmo/	[ohmol]	‘fall!’
/noɣnobo/	[noɣno ^m bo]	‘kind of tree’

Finally, the following point to a contrast between /r/ and /ɣ/:

/rimin/	[rimin]	‘his/her father’
/ɣimis/	[ɣimis]	‘(s)he died’

There are three phonemically contrastive nasals, i.e. the bilabial nasal realised as [m], the alveolar nasal realised as [n], and the velar nasal realised as [ŋ]. Contrast between /n/ and /ŋ/ is established by the pair:

/ni/	[ni]	'tree'
/ŋi/	[ŋi]	'instrumental'

Although there is a contrast between the phonetic clusters [ŋg] and [ng], this reflects a phonemic distinction between the simple segment /g/ and the heterorganic cluster /ng/ respectively, e.g.

/arwagau/	[arwaŋgau]	'crooked'
/aranga/	[aranga]	'to you'

There are two glide phonemes in Ura, i.e. /w/ and /y/. The glide /w/ is produced with simultaneous raising of the back of the tongue towards the velar area of articulation and rounding of the lips. The contrast between /w/ and /v/ is illustrated by the following:

/nuwa/	[nuwa]	'digging stick'
/nuva/	[nuva]	'wild yam'

The glide /y/ is produced by raising the middle of the tongue towards the hard palate, with no simultaneous rounding of the lips.

The phoneme /r/ is realised as an apico-alveolar flap, while /l/ is an alveolar lateral, which is phonetically realised as [l]. There is clearly a phonemic contrast involved here, as evidenced by the following pairs:

/erek/	[erek]	'go up!'
/elek/	[elek]	'skinny'
/yera/	[yera]	'today'
/yelau/	[yelau]	'kind of fish'
/yerema/	[yerema]	'person'
/yeleŋe/	[yeleŋe]	'snail'
/yarvin/	[yarvin]	'woman'
/nalvin/	[nalvin]	'beach'

Despite the fact that there is a phonemic contrast between the two liquids, I have encountered a considerable amount of variation between [l] and [r] in transcriptions both within my own data, and between my data and that recorded by Jerry Taki, William Mete, John Lynch and Arthur Capell. My own data, for example, reveals variation of this type in words such as the following:

[oɣri] ~ [oɣli]	'dig'
[eɾŋi] ~ [eɾŋi]	'hear'

This can sometimes be put down to lack of clarity in articulation due to the old age of the speakers. Ukai Ndaleg, for example, claimed explicitly that she could no longer articulate these sounds as clearly as she once could (arguing that this was because she had

lost all of her teeth). It may also be, however, that /l/ and /r/ are phonetically closer to each other in Ura than in Sye, where I have never experienced any difficulty distinguishing these sounds, even when Ura speakers are speaking in Sye. If this is so, I am not able to specify the precise nature of the phonetic difference between the Sye and Ura liquids, though it may be that /l/ in Ura involves a lateral flap articulation, in contrast to a non-flapped lateral in Sye. In the dictionary in Chapter 2, I have presented forms with invariant /l/ and /r/ where these segments are consistently attested. Where variation between /l/ and /r/ has been encountered in my own data, however, I have presented both forms.

There is also some unresolved variation within my own data, and between my own data and that of other observers, between word-initial [l-] and [ʳd-]. This kind of variation may be further evidence that Ura /l/ has a flap articulation. The following forms have been attested as alternating in this way:

[lurem] ~ [ʳdurem]	‘ten’
[leŋen] ~ [ʳdenŋen]	‘some’
[lerok] ~ [ʳderok]	‘my aunt’
[leil] ~ [ʳdeil]	‘they’
[lasai] ~ [ʳdasai]	‘thing’

Most instances of initial [l-] and [ʳd-] are recorded without variation, however, as illustrated by the following forms consistently recorded with either segment:

/laupe/	[laupe]	‘long’
/lemelu/	[lemelu]	‘four’
/delŋen/	[ʳdelŋen]	‘ear’
/duwa/	[ʳduwa]	‘where’

This suggests that, rather than optional neutralisation of the phonemic contrast between /l-/ and /d-/, we are possibly dealing with purely lexical variation in a relatively small number of items. Items recorded as varying in this way have been transcribed in this study on the basis of the shape that is most frequently encountered in my data.

A number of minimal and subminimal pairs were presented in the discussion above to establish the distinctive nature of a number of phonetically similar consonant contrasts. The following additional pairs are given in order to establish the existence of phonemic distinctions of pairs of sounds for which contrast has not already been established:

/p/ and /v/	/sarpurpur/	[sarpurpur]	‘nibble at bait!’
	/arvuwan/	[arvuwan]	‘hiccup!’
/p/ and /f/	/laupe/	[laupe]	‘long’
	/ufel/	[ufel]	‘back of head’
/t/ and /s/	/tai/	[tai]	‘hit it!’
	/sai/	[sai]	‘one’
	/wit/	[wit]	‘louse’
	/wis/	[wis]	‘octopus’

4.1.1.2 *The status of voicing in stops*

While the phonemic contrast between voiced and voiceless stops in Ura is beyond doubt, as demonstrated in §4.1.1.1, the contrast is not maintained in all structural positions in the word. In particular, there is no contrast word-finally, with only voiceless stops being found. There is also no voicing contrast in word-medial consonant clusters where the initial element is a heterorganic nasal, with only phonetically voiced stops being found in this environment.¹

However, while there is clearly a significant contrast between the two series of stops in most environments, the phonemic analysis of phonetically voiced stops is open to a competing analysis whereby there is just a single series of stops, with the phonetic contrast between [p], [t] and [k] on the one hand and [ᵐb], [ᵐd] and [ᵐg] on the other corresponding to a phonemic contrast between single consonants, i.e. /p/, /t/ and /k/, and phonemic nasal-stop clusters, i.e. /mp/, /nt/ and /ŋk/ respectively. By this kind of analysis, forms such as [poki] ‘sea eel’ and [ᵐbokis] ‘to us’ would involve a contrast between /poki/ and /mpokis/, rather than between /poki/ and /bokis/ according to the analysis presented in §4.1.1.1.

In order to correctly account for the distribution of phonetic voiceless and voiced stops by this proposed alternative analysis, it would be necessary to state that phonetic voiceless stops appear word-initially, word-finally, intervocalically, as the initial elements of word-medial consonant clusters, and after a non-nasal consonant word-medially. Phonetic voiced stops, on the other hand, would appear after nasals (whether homorganic or heterorganic). Table 4.2 presents competing phonemic analyses for voiced and voiceless stops in a range of structural environments.

Table 4.2 Competing analyses for stops

<i>Phonetic form</i>	<i>The present study</i>	<i>Competing analysis</i>	
[pelen]	/pelen/	/pelen/	‘butterfly’
[ip]	/ip/	/ip/	‘go down’
[laupe]	/laupe/	/laupe/	‘long’
[oprei]	/oprei/	/oprei/	‘turn’
[ɣerpo]	/ɣerpo/	/ɣerpo/	‘it grew’
[ᵐbelmela]	/belmela/	/mpelmela/	‘night’
[yoᵐbut]	/yobut/	/yomput/	‘navel’
[ᵐburᵐbut]	/burbut/	/mpurmput/	‘near’
[enbar]	/enbar/	/enpar/	‘quiet’
[nihniŋbis]	/nihniŋbis/	/nihniŋpis/	‘darkness’

Adopting this alternative analysis has the advantage of simplifying the phonemic inventory by eliminating the three voiced stop phonemes /b/, /d/ and /g/ altogether.

¹ The discussion in §4.4.5 will demonstrate that phonemic homorganic nasal-stop sequences are not permitted at all in Ura.

However, this saving would be at the cost of a more complex set of phonotactic statements, as we would be forced to make provision for very widely distributed word-initial two-member homorganic nasal–stop clusters exclusively to account for these kinds of phonetic sequences.

Although it is something of a close call as to which of these two analyses we should adopt synchronically, my own preference is to adopt the phonotactically simpler solution. Although this calls for an additional three phonemes, these involve only a single additional point of phonemic contrast, i.e. voicing *vs* voicelessness among stops. This solution has the further advantage of bringing Ura into line with Lynch's (forth-coming) reconstruction of Proto Erromangan as having had voiced prenasalised stops as unit phonemes, in contrast to plain voiceless stops.

4.1.1.3 *The status of Cw clusters*

Lynch (1983b:148–149) sets up a separate velarised labial nasal /m^w/ for Ura in the words /m^wayas/ 'pig' and /am^wni/ 'drink'. He also tentatively sets up a corresponding voiceless velarised labial stop /p^w/. This original analysis was probably the result of a shortage of data,² as my own corpus indicates that the forms just presented should be transcribed /umyas/ and /omni/ respectively, with no velarised labials at all (though there may be some automatic phonetic labialisation of the nasal because of the rounding of the preceding vowel).

My Ura corpus does include a number of well-attested [mw] sequences, in forms such as [taⁿdumwi] 'ask permission for' and [nomwau] 'cloud'. Unlike the languages of Tanna and Aneityum, there is no evidence in Ura for word-final sequences of [mw], or [pw]. There is therefore no phonotactic simplification involved in treating these phonetic sequences as unit phonemes, as there is a wide range of medial clusters involving [w] as the second element attested in other words in which a wide range of initial segment is attested, e.g. [neswate] 'volcano', [sanwis] 'wild boar', [alwin] '(man's) nephew', [uvwis] 'kind of grouper', [urwa] 'chicken'. If we were to treat [mw] sequences in such forms as unit phonemes, then presumably we should extend this analysis to velarised forms of all consonants which appear in such clusters, which would involve adding an unacceptably large number of additional segments to the consonant inventory. The preferred analysis, then, is to treat these forms as containing consonant clusters, i.e. /tadumwi/ 'ask permission for', /nomwau/ 'cloud', /neswate/ 'volcano', /sanwis/ 'wild boar', /alwin/ '(man's) nephew', /uvwis/ 'kind of grouper' and /urwa/ 'chicken' respectively.

² It should be remembered that Lynch's data was gathered on the basis of only two hours of lexical elicitation on the language. The first two hours of my own lexical elicitation for Ura also reveals errors that further work was able to correct.

4.1.2 Vowels

The vowel inventory in Ura is set out in Table 4.3. This is identical to the set of surface contrasts that we find in Sye in that there is a five-way vowel contrast, with no phonemically contrastive vowel length (Crowley 1998a:13–14).

Table 4.3 Vowel contrasts

	<i>Front</i>	<i>Central</i>	<i>Back</i>
<i>High</i>	i		u
<i>Mid</i>	e		o
<i>Low</i>		a	

The front vowels are articulated with spread lips, while the back vowels are rounded. All vowels are phonetically short. Thus:

/ne/	[ne]	‘water’
/ni/	[ni]	‘tree’
/netukus/	[netukus]	‘salt’
/dohmus/	[ⁿ dohmus]	‘garden’
/navruk/	[navruk]	‘cough’

Evidence for phonemic contrasts involving all phonetically similar vowels is presented in Table 4.4 in the form of minimal pairs. The contrast between mid vowels and the corresponding falling diphthongs is illustrated by the pairs set out in Table 4.5.

Table 4.4 Contrasting pairs of vowels

/i/ and /e/	/omni/	[omni]	‘drink’
	/omne/	[omne]	‘wet’
	/aryi/	[aryi]	‘his/her/its’
	/arye/	[arye]	‘outside’
	/ni/	[ni]	‘tree’
	/ne/	[ne]	‘water’
	/avli/	[avli]	‘rub it!’
	/avle/	[avle]	‘weed!’
/e/ and /a/	/de/	[ⁿ de]	‘sea’
	/da/	[ⁿ da]	‘what’
/a/ and /o/	/avli/	[avli]	‘rub it!’
	/ovli/	[ovli]	‘tell it!’
	/nau/	[nau]	‘spear’
	/nou/	[nou]	‘kind of bird’
/o/ and /u/	/nobo/	[no ^m bo]	‘kind of spirit’
	/nibu/	[no ^m bu]	‘behaviour’

Table 4.5 Contrasts between mid vowels and falling diphthongs

/e/ and /ei/	/ne/	[ne]	'water'
	/nei/	[nei]	'coconut'
/o/ and /ou/	/uvo/	[uvo]	'still'
	/uyou/	[uyou]	'old woman'

Although there is an underlying schwa in Sye—which is realised at the surface in the form of morphophonemic alternations between /o/ and zero (Crowley 1998a:14–16)—there is no evidence for such a segment in Ura. While Lynch (1983b:149) tentatively proposed the existence of a contrastive schwa in Ura, all of the words in which he recorded this segment in Ura appear to represent either erroneous information supplied to him, or simple errors of transcription. Thus, for example, his /nuŋəinəm/ 'dust' corresponds to what I recorded as /nuŋonəm/ 'smoke', while his /əbelefɪ/ 'whale' corresponds to my /ubelvi/.

4.2 Word-initial reduction

In Ura, with words of three or more syllables which begin with a vowel and a following single consonant, the initial vowel is optionally deleted. We therefore find alternations as the following:

/uvermis ~ vermis/	'blue sky'
/ulakis ~ lakis/	'rat'
/urovo ~ rovo/	'conch shell'
/ubarmonuk ~ barmonuk/	'heart'

The existence of this pattern of alternation is reflected in the optional deletion of vowel-initial prefixes of phonologically compatible categories of verb roots (§6.2.2.1.1). Note, therefore, the following variation in the shapes of inflected verbs:

/uram-adap ~ ram-adap/	'we are all sitting'
/iram-adap ~ ram-adap/	'they are sitting'

This feature of Ura is similar to a process also widely attested in Sye whereby certain phonologically definable categories of vowel-initial words exhibit systematic patterns of variation in their phonemic shapes which produce alternating consonant-initial forms (Crowley 1998a:16–17). We therefore find alternations in Sye such as the following: /umpelvi ~ pelvi/ 'whale', /orenvau ~ renvau/ 'cottonwood', /inrowi ~ nrowi/ 'always', /isuma ~ suma/ 'that's all'. Vowel-initial reduction applies to a wider range of initial segments in Sye than we find in my Ura corpus.

4.3 Stress

Primary stress in Ura is invariably found on the penultimate syllable. In words of four syllables or more, a secondary stress attaches to the preceding syllable but one. (Primary

stress in the examples below is indicated by ' preceding the stressed syllable, and secondary stress by "). Thus:

['ni]	'tree'
['nesi]	'pawpaw'
[ni'mova]	'outrigger pole'
['sesi'maŋsi]	'index finger'

The rising and falling diphthongs that are phonetically realised as vowels followed or preceded by the phonetic glides [w] and [y] are treated as single syllables for the purpose of stress assignment. Thus:

['niwaw]	'kind of wild cane'
[a'miswa]	'sneeze'
['nduwey]	'blind'
['nomwaw]	'cloud'
[ni'venya]	'tree fern'
[no'wiran]	'bone'

Rising and falling diphthongs also receive stress as single syllabic units. Thus:

['sayyan]	'only one'
[nam'gaynil]	'year'

It should be noted that stress placement applies after all morphophonemic processes have applied. Since word-shapes can be extended from the end of a word as a result of compounding or suffixation, stress is not bound to the penultimate syllable of the root. Thus:

['ŋgelu]	'two'	[ŋge'luŋi]	'second'
['yerek]	'(s)he ascended'	[ye'rekye]	'(s)he has ascended'

4.4 Phonotactics

4.4.1 Syllabicity

Morphologically simple free forms in Ura can have the minimal shape of just a single syllable, either open or closed, and with either an initial vowel or consonant. Thus:

/o/	'yes'
/ne/	'water'
/ar/	'possessive'
/dal/	'taro'

Monosyllabic roots constitute only a small proportion of the lexicon as a whole, with a substantial proportion of these being grammatical or other non-lexical items, i.e. pronouns, prepositions, conjunctions or interjections.

As with Sye (Crowley 1998a:18), the vast majority of roots in Ura are disyllabic and trisyllabic, the total proportion of such roots in both languages accounting for just over 85

per cent of the entire lexicon. There is a relatively small number of longer roots in Ura which appear synchronically to be unanalysable, with the longest root attested containing five syllables. The figures in Table 4.6 indicate the proportions of roots according to the number of syllables over the Ura lexicon as a whole.

Table 4.6 Syllabicity of roots

<i>Number of syllables</i>	<i>Proportion of roots</i>
1	5.7%
2	47.74%
3	40.84%
4	5.71%
5	0.1%

There is a number of disyllabic and trisyllabic forms in Ura which have cognates in Sye which are one syllable shorter. It appears that an original schwa in the initial syllable in Proto Erromangan has been lost in Sye (resulting in a variety of word-initial consonant clusters), while this original vowel has shifted to /i/ in Ura. We therefore find correspondences between the two languages such as those set out in Table 4.7.

Table 4.7 Schwa shift in Ura and loss in Sye affecting syllabicity

<i>Ura</i>	<i>Sye</i>	
/nibau/	/npau/	'post'
/nimal/	/nmar/	'breadfruit'
/nivan/	/nva-/	'thigh'
/nivat/	/nvat/	'stone'
/niya/	/nye/	'kind of vine'
/niyar/	/nyar/	'muscle'
/niwabun/	/nwampun/	'ridge-capping'

4.4.2 Vowel and glide sequences

Roots in Ura can contain no more than two vowels in sequence, with the only vowel sequences permitted intramorphemically being non-high vowels—/e/, /o/ and /a/—followed by high vowels—/i/ and /u/. We therefore find sequences of /ei/, /eu/, /oi/, /ou/, /ai/ and /au/. The generalisation just presented excludes the possibility of any sequences of like vowels. The roots in Table 4.8 illustrate all of the permitted vowel sequences.

The two glides /y/ and /w/ can be followed by any of the five vowels, with the single exception that sequences of /wu/ are prohibited. We therefore find examples such as those set out in Table 4.9.

Table 4.8 Permissible vowel–vowel sequences

/ahlei/	‘lie down!’
/ubeu/	‘shark’
/moida/	‘kind of yam’
/nouritugo/	‘west wind’
/ai/	‘spear it!’
/wavlau/	‘wind’

Table 4.9 Permissible glide–vowel sequences

/yavu/	‘turtle’	/wana/	‘freshwater mullet’
/yevi/	‘pull’	/werek/	‘tiny’
/iyi/	‘(s)he’	/wis/	‘octopus’
/yobut/	‘navel’	/wolu/	‘sandalwood’
/yuwi/	‘there’		

4.4.3 Root-initial segments

There are some differences in phonotactic preferences between verbs on the one hand, and remaining word classes, i.e. nouns, prepositions, pronouns and adjectives. The discussion below begins by describing the root-initial phonotactic possibilities for nouns and minor word classes together, with the phonotactic preferences of verbs being discussed separately.

(i) *Non-verbal roots*

Just over 20 per cent of the total number of non-verbal roots in Ura are vowel-initial, which is about twice the proportion that we find in Sye (Crowley 1998a:19). As with Sye, the vowel that appears most frequently at the beginning of roots belonging to these word classes is /u/. While there is still a substantial minority of Ura non-verbs beginning with /a/, there is only a handful of forms beginning with /i/, /e/ and /o/. We therefore find examples such as the following:

/uyou/	‘grandmother’
/irais/	‘grandfather’
/ehnen/	‘mother’
/oron/	‘big’
/awin/	‘husband’

There is therefore an overwhelming tendency for non-verbal roots to begin with consonants. All consonants except /h/ are attested initially, though initial /f/ is attested in only the single form /fihniyre/ ‘little finger’. While initial /ŋ/ is attested on a number of words belonging to closed word classes, no noun is attested with this initial segment. With nouns, /n/ represents by far the most widely attested initial segment, accounting for just over half of all forms. Historically, this reflects an article that has been reanalysed as part of a noun root, as is the case in many of the languages of southern Vanuatu.

Although consonant clusters are attested intervocalically, there are no word-initial clusters at all in Ura. While there is a number of two- and three-member consonant clusters in Sye (Crowley 1998a:19–20), the Ura cognates of these forms do not involve consonant clusters at all. The historical explanation for this correspondence was set out in §4.4.1.

(ii) *Verbal roots*

While non-verbal roots exhibit a very strong preference for initial consonants, verbal roots exhibit an equally strong preference instead for initial vowels. The only consonants that are commonly found verb-initially are the alveolar consonants /t-/ and /s-/, while a handful of verb roots begin with the glides /w-/ and /y-/, and the fricative /v-/. None of the remaining consonants are permitted verb-initially in Ura. Sye, in comparison, allows a wider range of verb-initial consonants than we find in Ura (Crowley 1998a:21). Of the vowels, the non-high vowels /a-/, /e-/ and /o-/ are very common verb-initially, while the high vowels /i-/ and /u-/ are rather less common. Vowel-initial roots constitute about three-quarters of the total verbal lexicon of the language. Table 4.10 sets out root-initial preferences with verbs based on a corpus of just over 200 items.

Table 4.10 Root-initial segments with verbs

/a-/	32%
/e-/	20.5%
/o-/	12.5%
/i-/	10%
/u-/	1%
/t-/, /s-/	20.5%
/v-/, /w-/, /y-/	3.5%

4.4.4 Root-final segments

Roots from all word classes in the language can end in any vowel, any stop or nasal, either of the liquids, and the fricative /s/. There is therefore a systematic exclusion against the fricatives /v/, /f/, /h/ and /ɣ/ in root-final position. Following on from the fact that word-final /k/ and /s/, but not /ɣ/ and /h/, are allowed in Ura, there is a large number of correspondences between word-final segment /-k/ in Ura and /-ɣ/ in Sye, and Ura /-s/ in Ura and Sye /-h/, as illustrated by the correspondences set out in Table 4.11.

This pattern in Ura represents, once again, a more restricted set of possibilities in comparison to Sye. In addition to sharing the same set of permissible final segments just noted for Ura, roots in Sye can also end in /h/ and /ɣ/. Also, while a restricted range of two-member consonant clusters is permitted word-finally in Sye, roots in Ura never end in consonant clusters (Crowley 1998a:21).

4.4.5 Intervocalic consonant sequences

It is rather more difficult to make definitive statements about the possibilities for consonant clusters between vowels because, with the size and nature of the corpus, it is not

Table 4.11 Ura–Sye final consonant correspondences

<i>Ura</i>	<i>Sye</i>	
/nivlek/	/nevloy/	‘bed’
/nevok/	/nevoy/	‘haemorrhoid’
/oburak/	/ompuray/	‘work’
/velek/	/velay/	‘go ahead’
/duŋlas/	/tuŋklah/	‘sea snake’
/imis/	/mah/	‘die’
/ulakis/	/ulakih/	‘rat’

always easy to decide on the correct segmentation of some forms, especially with morphological processes that give the appearance of being vestigial or semi-productive. Since the phonotactic possibilities across morpheme boundaries are broader than those within morphemes, it is possible that some such examples may accidentally ‘contaminate’ any statements about intramorphemic clustering possibilities.

The two-member intervocalic clusters that have been attested intramorphemically are set out in Table 4.12. The consonants on the left represent the first member of the cluster, while the consonants across the top represent the second member. This distribution of consonant clusters is in many respects similar to what we find in Sye, and it is difficult to come up with any exceptionless generalisations about the clustering possibilities for either language (Crowley 1998a:22–23). However, the restrictions below can be made about what are not permissible two-member consonant clusters in Ura:

- (i) There are no geminate clusters.
- (ii) There are no clusters of homorganic nasals and stops.

Table 4.12 Two-member intervocalic consonant clusters

	p	t	k	b	d	g	v	f	s	ɣ	m	n	ŋ	l	r	w	y
p											+			+			
t	+						+			+		+		+	+		
k																	
d															+		
v			+		+				+	+		+	+	+	+	+	+
f														+	+	+	
s	+		+	+			+						+		+	+	+
ɣ		+		+			+		+			+		+	+	+	
h		+									+	+	+	+	+		
m					+	+			+	+		+	+	+	+	+	+
n				+		+	+				+			+		+	+
ŋ				+					+		+	+		+		+	
l	+		+				+	+		+	+	+	+			+	+
r	+	+	+	+			+			+	+		+			+	+

- (iii) There are no clusters in which /b/ and /g/ appear as the initial element, and there is only a single word attested in which /d/ appears as the initial element, i.e. /nedrap/ 'hibiscus'.
- (iv) There are no clusters in which /k/ appears as the initial element, and there is only a handful of forms which contain /p/ as the initial element.
- (v) There are no clusters in which /h/ appears as the second element.

Any other observations about what sorts of consonant sequences are permissible seem to relate to specific segments only, with little real evidence of valid generalisations.

In addition to these two-member intervocalic consonant clusters, there are also two forms containing intervocalic three-member consonant clusters within Ura roots, i.e. /dahlwa/ 'village' and /dahmla/ 'things'. While it is impossible to generalise on the basis of just two examples, it is interesting to note that both involve /h/ as the initial segment.

4.5 Morphophonemics

4.5.1 Segmental changes

While there is evidence for some morphophonemic changes in Ura, especially affecting verbal paradigms, the overall situation is one of considerably less morphophonemic complexity than we find in Sye (Crowley 1998a:25–33). The various morphophonemic rules for which there is evidence in the Ura corpus are described below.

(i) *Final vowel deletion*

The most widely encountered morphophonemic rule is one which deletes the vowel /i/ between a consonant and another vowel over a morpheme boundary, as well as the vowel /u/ between sequences of /Cy/ and another vowel. This rule is encountered in the following sample derivations:

yi-etop	→	yetop	'it was cooked (recently)'
yi-etop	→	yetop	'it was cooked (a long time ago)'
uri-amni	→	uramni	'we will drink it'
ri-afro	→	rafo	'brothers'
yi-avyu-arap	→	yavyarap	'(s)he wanted to sit'

(ii) *Glide formation*

The vowel /u/ shifts to the glide /w/ whenever there is a following vowel, except when there is a preceding sequence of /Cy/, as specified by the preceding rule. The vowel /i/ also shifts to the corresponding glide, i.e. /y/, word-initially when there is a following vowel, as well as between two vowels. Thus:

aru-ehlip	→	arwehlip	'red'
yi-etu-erek	→	yetwerek	'(s)he did not ascend'
oprei-oprei	→	opreyoprei	'roll'

(iii) *Prefix-medial vowel deletion*

There is a less widely encountered rule of vowel deletion which is optional rather than obligatory. The structural conditions for the application of this additional vowel deletion rule are met with disyllabic prefixes of the shape /CVCir-/ when the following morpheme begins with a vowel. In such cases, the vowel /i/ of the final syllable of the prefix is optionally deleted. We find this rule applying in the following examples:

gimir-oysi → gimiroysi ~ gimroysi 'we saw it'
 gipir-ovli → gipirovli ~ giprovli 'you all ought to say'

(iv) *Vowel harmony*

The vowel /i/ shifts to /e/ when a following voiced stop is followed by /e/, to /o/ when a following voiced stop is followed by a rounded vowel, and to /a/ when a following voiced stop is followed by /a/. Thus:

mi-dani → madani 'and will take it'
 uri-geni → uregeni 'we will eat it'
 mi-gopolosi → mogopolosi 'and will follow it'
 ri-boybon-mila → roboybonmila 'grandchildren'
 yi-dovu → yodovu '(s)he will pick leaves'

(v) *Consonant degemination*

Identical consonants arising over a morpheme boundary undergo degemination to become a single consonant. Thus:

ovn-ni → ovni 'trees'
 neverŋ-nji → neverji 'only food'
 ri-maram-mila → rimaramila 'your uncles'

It should be noted that this rule also applies when the sandhi rules mentioned in §4.6 bring identical consonants together, e.g.

nebelŋen ni → nebelŋeni 'leaf of tree'

(vi) *Deletion of /n/ before voiced stops*

Sequences of /n/ and /d/ arising over morpheme boundaries are resolved as /d/. Thus:

bohn-dovon → bohdivon 'area where pubic hair grows'
 ovn-dahmla → ovdahmla 'things'

(vii) *Velar stop devoicing*

The voiced stop /g/ shifts to /k/ when there is an immediately preceding liquid. We therefore find derivations such as the following:

ŋkal-ga → ŋkalka 'with you'
 ar-ga → arka 'your'

(viii) *Liquid to /h/*

There is some evidence of alternation between the liquids /l/ and /r/ on the one hand, and the segment /h/ on the other, in forms such as the following:

ar-leil	→	ahleil	‘their’
gal-leil	→	gahleil	‘with them’

It is difficult to be certain of the status of these alternations as the kinds of environments in which they have been attested is so restricted. While there may be some kind of general process applying here, some prefixes ending in /r/ are associated with an accompanying shift in the following stop, while some are invariant (§6.2.2.1.1). Thus, contrast the following:

ir-tani	→	ihdani	‘they took it’
gimir-tani	→	gimirtani	‘we (exclusive) took it’

These alternations are therefore simply noted in the discussion of the relevant points in the chapters which follow (§5.1.1.2, §5.3, §6.2.2.1.1).

(ix) *Backing of /i/*

There is an optional rule that backs /i/ to /u/ when there is a following /w/. Thus:

mi-wade	→	miwade ~ muwade	‘and stood’
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(x) *Monophthongisation*

The diphthongs /au/ and /ai/ become the monophthong /a/ immediately before the glides /w/ and /y/ respectively. Thus:

aryau-wi	→	aryawi	‘to my place’
yi-amai-ye	→	yamaye	‘(s)he has chewed it’

4.5.2 Reduplication

Reduplication appears to be less widely distributed in Ura—and Sye—than is the case in languages further to the north in Vanuatu (§6.5.3). However, because patterns of reduplication affect roots belonging to a range of different form classes in the same way, the form—though not the function—is treated here under the general heading of morphophonemics.

The only productive pattern of reduplication that has been attested in Ura is that of complete reduplication. We therefore find examples such as the following:

laupe	‘long’	laupelaupe	‘very long’
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Segments brought together over reduplication boundaries are subject to the same morphophonemic rules described in §4.5.1. Thus:

oprei	‘turn’	opreyoprei	‘roll’
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On the basis of comparative evidence from Sye, I would expect to find greater numbers of reduplicated forms in spontaneous Ura texts, though given the restricted amount of textual information that has been recorded, it has not been possible to verify this prediction.

4.6 Morpheme and word boundaries

The stress rules described in §4.3 operate within word boundaries, which means that the position of primary stress can be taken as an indicator of the location of word boundaries. As with Sye (Crowley 1998a:34–37), there is some evidence in Ura of sandhi, in which two grammatically separate words are stressed as a single word. In such circumstances, a word boundary is effectively changed into an internal morpheme boundary for the purposes of stress assignment, as well as for the application of the morphophonemic rules set out in §4.5.1. The circumstances in which this kind of change takes place in Ura are described below.

(i) *Preposition + nominal*

With the locative/causal preposition /ra/ and the accompanitive preposition /gal/ (§5.3), the preposition and a following monosyllabic noun or pronoun are treated as a single phonological unit. With nouns that are disyllabic and longer, as well as with prepositions of other shapes, the preposition and the noun retain their phonological independence. We therefore find examples of the following type:

'ra 'suŋai	'ra-ne	'ra-da	
LOC house	LOC-river	CAUS-what	
'in the house'	'in the river'	'why?'	
'gal nali'nowe	'gal 'ŋimi	'gah-leil	'gal-ka
ACC dog	ACC 2PL	ACC-3PL	ACC-2SG
'with the dog'	'with you (pl)'	'with them'	'with you (sg)'

(ii) *Directly possessed noun + possessor*

There is a category of nouns in Ura which end in /-n/ and which are followed directly by a nominal possessor (§5.1.2.2.2), rather than being linked to the possessed noun by means of an intervening free form possessive constituent /ar/. Thus:

'nobun kuri'matau
 head cow
 'cow's head'

When such nouns are immediately followed by a possessor noun that begins with /n-, the two are treated phonologically as a single word, with only a single stress being applied over the entire two-word sequence. When two instances of /n/ come together as a result of this process, these are reduced to a single consonant by the general morphophonemic rule of degemination described in §4.5.1. We therefore find derivations such as the following:

nebelʒen	ni	→	nebelʒeni	'leaf of tree'
leaf	tree			
dan	nei	→	'danei	'coconut husk'
skin	coconut			
dan	ni	→	'dani	'bark of tree'
skin	tree			

The same category of nouns can also be followed by an independent pronominal possessor. When this pronoun is monosyllabic, the noun and the following pronoun are also pronounced as single words. Thus:

navyan	ga	→	nav'yanga	'your voice'
voice	2SG			

It should be noted that the same process applies with declined prepositions (§5.3) and a following noun, e.g.

san	ga	→	'sanga	'for you'
BEN	2SG			

(iii) *Causative construction*

In the causative construction described in §7.3, the causative verb /om- ~ ov-/ is phonologically bound to the object of the caused verb, with the uninflected 'caused' verb following. Thus:

yí-ov	yau	omorop	→	'yovyau o'morop
3SG:DISTPAST-BR:CAUS	1SG	live		
'(s)he brought me to life'				

4.7 Orthography

In the dictionary in Chapter 2, as well as in the grammar from this point on, Ura forms will be presented largely in an orthography that is based on the same general principles that have been adopted for the writing of Sye (Crowley 1998a:37–39), unless some particular point is served by providing a phonemic or a phonetic representation. Orthographically represented Ura forms will be cited in text in *italics* type in ordinary font. Phonemically and phonetically represented forms will continue to be presented in the Times phonetic font that has been used up to this point, and surrounded by either phonemic slashes or square phonetic brackets as appropriate.

The orthographic symbols that are used to represent the phonemic contrasts of Ura are the same as those that have already been used for phonemic representations, subject to the following particular conventions:

(a) Since it is already established usage on Erromango to write /ŋ/ as *g*, local usage will be maintained here. The orthographic sequence *ng* therefore represents the consonant cluster /nŋ/. Thus:

<i>Phonemic form</i>	<i>Spelling</i>	
/lanyɛŋ/	<i>lanyeg</i>	'wild cane'
/deŋɛŋji/	<i>degengi</i>	'one side'

(b) Following the convention that has already been adopted for Sye, /ɣ/ is represented orthographically as *c*, as in the following:

<i>Phonemic form</i>	<i>Spelling</i>	
/naɣumsu/	<i>nacumsu</i>	'black'
/noɣtip/	<i>noctip</i>	'tick'
/oɣsi/	<i>ocsi</i>	'see'

(c) The voiced velar stop is represented as *q*,³ as in the following:

<i>Phonemic form</i>	<i>Spelling</i>	
/ga/	<i>qa</i>	'you'
/bogu/	<i>boqu</i>	'kind of banyan'

In summary, then, the correspondences set out in Table 4.13 hold between phonemic and orthographic symbols in Ura.

Table 4.13 Orthographic conventions in Ura

<i>Phonemic symbol</i>	<i>Orthographic representation</i>	<i>Phonemic symbol</i>	<i>Orthographic representation</i>
/p/	<i>p</i>	/ɣ/	<i>c</i>
/t/	<i>t</i>	/h/	<i>h</i>
/k/	<i>k</i>	/l/	<i>l</i>
/b/	<i>b</i>	/r/	<i>r</i>
/d/	<i>d</i>	/y/	<i>y</i>
/g/	<i>q</i>	/w/	<i>w</i>
/m/	<i>m</i>	/i/	<i>i</i>
/n/	<i>n</i>	/e/	<i>e</i>
/ŋ/	<i>g</i>	/a/	<i>a</i>
/v/	<i>v</i>	/o/	<i>o</i>
/f/	<i>f</i>	/u/	<i>u</i>
/s/	<i>s</i>		

³ It should be noted that this is an *ad hoc* solution (based on Fijian convention) as there is no similar segment in Sye.

5 *Non-verbal morphology*

This chapter describes the inflectional and derivational morphology of Ura nouns, adjectives and prepositions. Because of the overall complexity of verbal morphology, this aspect of the language is covered separately in Chapter 6.

5.1 Nominal morphology

The class of nominals includes those forms which function as the head of a nominal phrase, the internal structure of which is described in §7.1. Nominals can by themselves occupy the positions of grammatical subject and object, and they can function as objects of free prepositions (§5.3).

5.1.1 Pronouns

Nominals can be subcategorised into two major subclasses: pronouns and nouns. In this section, the morphological characteristics of the various types of pronouns are described.

5.1.1.1 Independent pronouns

The independent pronouns of Ura are set out in Table 5.1. In Ura—as in Sye (Crowley 1998a:40–41)—there are no separate dual (or trial, or paucal) pronouns such as we find in many other Oceanic languages.

Table 5.1 Independent pronouns

SG		PL	
1	<i>yau</i>	INC	<i>qis</i>
		EXC	<i>qim</i>
2	<i>qa</i>		<i>gimi</i>
3	<i>iyi</i>		<i>leil</i>

The independent pronouns in Ura can function as verbal subjects and objects, as well as the objects of free prepositions, and as both topics and comments in equational constructions. Thus:

Qa ki-narufa.

2SG 2SG:FUT-MR:sing

‘You will sing.’

Nomwat c-adap burbut qa.

Nomwat 3SG:FUT-MR:sit near 2SG

'Nomwat will sit near you.'

Ya-darogi qa.

1SG:FUT-MR:remember 2SG

'I will remember you.'

Yau nivan-yau Ucai.

1SG name-1SG Ucai

'My name is Ucai.'

Plural pronouns can also be followed by the suffix *-ye*, with the same pluralising meaning that we find when it is attached to nouns (§5.1.2.2.1). Thus, contrasting with *gimi* 'you (pl)', we find *gimi-ye* 'all of you'. The form *-bau*, which expresses a variety of emotions, such as sorrow, pity, affection or admiration, can also be attached to a pronoun. Thus:

Gimi-bau.

2PL-EMOT

'I feel sorrow (pity, affection, or admiration) for you all.'

Qa-bau.

2SG-EMOT

'I feel sorrow (pity, affection, or admiration) for you.'

5.1.1.2 Possessive pronouns

Possessive pronouns are those which express the pronominal category of a possessor, and which function as postmodifiers to a possessed noun in certain kinds of possessive constructions (§7.1.2.3). The possessive pronouns in Ura are set out in Table 5.2.

Table 5.2 Possessive pronouns

	SG		PL
1	<i>ar(y)au</i>	INC	<i>arkis</i>
		EXC	<i>arkim</i>
2	<i>arka</i>		<i>argimi</i>
3	<i>aryi</i>		<i>ahleil</i>

These possessive pronouns can be analysed morphologically into an initial element *ar-*, with a following element that is similar in shape to the independent pronouns described in §5.1.1.1. Consonant sequences arising over the boundary between this initial element and the following pronominal forms are resolved by the morphophonemic rules set out in §4.5.1. In particular, sequences of *rq* are resolved as *rk*, i.e. *ar-qa* > *arka*, *ar-qis* > *arkis*, *ar-qim* > *arkim*, and sequences of *rl* are resolved as *hl*, i.e. *ar-leil* > *ahleil*. In addition to these

regular processes, there are also some unpredictable correspondences between the forms of the independent pronouns and the second element of the possessive pronouns. In particular, the independent pronoun *iyi* '3SG' unpredictably loses its initial vowel to become *aryi*, and the initial glide of the independent pronoun *yau* '1SG' is optionally lost, resulting in free variation between *aryau* and *arau*.

5.1.2 Nouns

5.1.2.1 Derivation

Both prefixation and suffixation are used as noun-deriving processes in Ura, though prefixes are much more productively used than suffixes. Compounding is also productively encountered in the derivation of nouns; reduplication, however, is not attested in nominal derivation.

5.1.2.1.1 Prefixation

We find the following productive prefixes which derive nouns from verbs.

(i) Deverbal nominaliser *n-*

There is a prefix with the shape *n-* which is added to the basic form of the verb root (§6.1). When this category is expressed with verb roots beginning with *t-*, the sequence of *nt* is resolved regularly as *d* (§4.5.1). Thus, *taro* 'think' > *daro* 'thought, idea'.

This prefix is completely productive, and can be added to any verb to derive a noun. It expresses a very wide range of meanings, which are described and exemplified below:

(a) an abstract noun referring to the general activity or state expressed by the verb root, e.g.

<i>ovocor</i>	'walk'	<i>novocor</i>	'gait'
<i>ivrovul</i>	'tell lie'	<i>nivrovul</i>	'(a) lie'
<i>amregen</i>	'(to) joke'	<i>namregen</i>	'(a) joke'
<i>sari</i>	'follow closely'	<i>nsari</i>	'following closely'

(b) a single instance of the activity referred to in the verb, e.g.

<i>asis</i>	'fart silently'	<i>nasis</i>	'silent fart'
<i>avruk</i>	'(to) cough'	<i>navruk</i>	'(a) cough'
<i>ovul</i>	'speak'	<i>novul</i>	'utterance'
<i>arufa</i>	'sing'	<i>narufa</i>	'song'
<i>taro</i>	'think'	<i>daro</i>	'thought, idea'

(c) something that is produced as a result of an action, e.g.

<i>evok</i>	'have haemorrhoid'	<i>nevok</i>	'haemorrhoid'
<i>erevnip</i>	'(to) rain'	<i>nerevnip</i>	'rain'

(d) a product brought about by the action referred to by the verb, e.g.

<i>etai</i>	'write'	<i>netai</i>	'book, letter'
<i>ivek</i>	'defecate'	<i>nivek</i>	'excrement'
<i>elwa</i>	'vomit'	<i>nelwa</i>	'vomitus'
<i>arvani</i>	'spit'	<i>narvani</i>	'saliva'

(e) something that is criterially involved in the action referred to by the verb, e.g.

<i>eveg</i>	'eat'	<i>neveg</i>	'food'
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(f) a person who performs an action, or one who is characterised by a state, e.g.

<i>avri</i>	'help'	<i>navri</i>	'helper'
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(g) the place where an activity is performed, e.g.

<i>ip</i>	'descend'	<i>nip</i>	'downhill slope'
<i>erek</i>	'ascend'	<i>nerek</i>	'uphill slope'

(ii) *Habitual agent bohn-*

This prefix appears as *bohn-* before the basic form all verb roots, except those which begin with *t*, in which case the sequence of *nt* is resolved regularly as *d*. The prefix derives a noun expressing the habitual performer of the action expressed in the verb root. We therefore find examples such as the following:

<i>ivrovul</i>	'lie'	<i>bohnivrovul</i>	'liar'
<i>amregen</i>	'joke'	<i>bohnamregen</i>	'jokester'

(iii) *Areal bohn-*

The form *bohn-* can also be added to nouns rather than verbs. The prefix with such forms has the same realisation as the habitual agent prefix, except that, since this form appears on nouns, it can appear before a wider range of initial segments. With nouns beginning with *d*, the sequence *nd* is resolved as *d*, e.g. *bohn-delgen* > *bohdelgen* 'temple (on head)' (§4.5.1).

This does not seem to represent a productive prefix in Ura. With the handful of nouns on which it has been attested, it seems to derive a noun referring to something located in the general area of the referent of the root. Thus:

<i>nan</i>	'neck'	<i>bohnan</i>	'base of neck'
<i>delgen</i>	'ear'	<i>bohdelgen</i>	'temple'
<i>dovon</i>	'belly'	<i>bohdovon</i>	'area where pubic hair grows'
<i>nevilmen</i>	'urine'	<i>bohnevilmen</i>	'bladder'

(iv) *Instrumental (w)or-*

The form *wor-* in Ura, which alternates freely with *or-* as in Sye (Crowley 1998a:48–49), is attached to the basic form of a verb root. This prefix is used productively to derive a

noun referring to the instrument by means of which the action referred to in the verb root is carried out. Thus:

<i>aswa</i>	'row'	<i>(w)oraswa</i>	'oar'
<i>arail</i>	'sweep'	<i>(w)orarail</i>	'broom'
<i>tamrak</i>	'rest head'	<i>(w)ortamrak</i>	'pillow'
<i>ovocor</i>	'walk'	<i>(w)orovocor</i>	'shoes, boots'

(v) Locational nouns

There is a small set of nouns which are derived from other nouns by means of a prefix of the shape *u-*. This prefix has been attested only on nouns beginning with *n-* or *d-*. On the basis of comparative evidence from Sye (Crowley 1998a:49–50), we would expect to find *un-* as the form of the prefix with other nouns, though this cannot be confirmed from the data available for Ura.

Forms carrying this prefix all belong to the subset of locational nouns, which means that they appear immediately after a motion or posture verb and express a locative or goal meaning with respect to the referent of the root noun (§8.1.3.1). In some cases, the meaning of the derived form is not fully predictable from the meaning of the constituent parts. The following is an exhaustive listing for the Ura corpus of forms derived in this way:

<i>dohmus</i>	'garden'	<i>udohmus</i>	'to/in the garden'
<i>dena</i>	'ground'	<i>udena</i>	'down, below'
<i>dahlwa</i>	'village'	<i>udahlwa</i>	'to/in the village'
<i>doburwai</i>	'bush'	<i>undoburwai</i>	'to/in the bush'
<i>nelelam</i>	'road'	<i>unelelam</i>	'to/on the road'
<i>novlelmut</i>	'bush'	<i>unovlelmut</i>	'to/in the bush'

A number of other locational nouns begin with the sequence *un-*, though there is no synchronic evidence for the putative root from which they are derived. The following are examples of this type:

<i>unayai</i>	'up, above'
<i>unelvagasagas</i>	'to/on the very edge'
<i>unicre</i>	'to/in the shallow place'
<i>unbahnag</i>	'inside'

5.1.2.1.2 Suffixation

While there are some nominal derivational suffixes in Ura, they are not used nearly as widely as the prefixes set out in the preceding section. The suffixes that are attested are set out below.

(i) *Comitative -wi*

There is only a single productive derivational suffix found on nouns and that is *-wi*, which expresses the idea that the referent of the noun to which it is attached in a non-verbal clause (§8.1.1) is present along with the referent of the topic. Thus:

<i>Wi nobun-wi?</i>	<i>Yau davawi nivat-wi.</i>
who head-COM	1SG NEG money-COM
'Who has a head?'	'I have no money.'

(Note that the suffix *-wi* has a separate locational function, as described in §8.3, as well as the clearly related function described in the following section.)

(ii) *Locational -wi*

The possessive pronouns presented in §5.1.1.2 can be followed by a suffix of the same shape with the comitative suffix just described, and the resulting derived form expresses a locational noun referring to the place to which the referent of the pronoun belongs, or referring to the garden belonging to the referent of the pronoun. Thus, from the possessive pronoun *arka* 'your' it is possible to derive the locational noun *arkawi* 'to/at your place/garden', e.g.

<i>Yaw-eba</i>	<i>aryi-wi.</i>
1SG:FUT-MR:go	POSS:3SG-LOC
'I will go to his garden.'	

Table 5.3 therefore sets out the locational nouns derived in this way.

Table 5.3 Locational pronouns

	SG		PL
1	<i>ar(y)awi</i>	INC	<i>arkiswi</i>
		EXC	<i>arkimwi</i>
2	<i>arkawi</i>		<i>argimiwi</i>
3	<i>aryiwi</i>		<i>ahleilwi</i>

(iii) *Ameliorative -ves*

There is a suffix of the shape *-ves* which is attested on the noun *yerema* 'person', from which we can derive *yeremaves* 'good person'. This corresponds in shape to a productive verbal suffix with a related meaning (§6.5.2.2), though the noun-deriving function of this suffix appears to be marginal.

(iv) *Pejorative -di*

Contrasting with this form is another marginal suffix, *-di*, which can be added to the same noun to indicate that the referent of the noun is wild and undisciplined, i.e. *yerema* 'person' > *yeremadi* 'undisciplined person'. The suffix *-di* can also be added to the word *sat* 'sin', which has an inherently negative meaning, with no change in meaning, i.e. *satdi*

'sin'. There is, once again, a verbal suffix of the same shape and similar meaning to this suffix on nouns, though it appears to be non-productive on verbs as well (§6.5.2.2).

5.1.2.1.3 Compounding

There is a wide range of construction types in Ura which come under the general heading of nominal compounds. Such compounds can be grouped according to whether the constituent parts retain their phonological integrity, or whether they combine to form a single phonological word.

(i) Bound compounds

There are relatively few compounds of this type attested in Ura. There is a larger number of such compounds attested in Sye, though even in that language this kind of compounding seems to be only marginal.

There are two nouns *nivat* 'stone' and *nimal* 'breadfruit' attested as having irregular phonologically reduced (and modified) roots when these forms appear as the initial element of a bound compound noun, as set out in Table 5.4. We therefore find derivations such as *nivat* 'stone' + *arusva* 'white' > *vatarusva* 'quartz-like stone' and *nimal* 'breadfruit' + *uce* 'kingfisher' > *moruce* 'kind of breadfruit'.

Table 5.4 Irregular compounding forms of nouns

Free form	Compounding form	
<i>nivat</i>	<i>vat-</i>	'stone'
<i>nimal</i>	<i>mor-</i>	'breadfruit'

There is possibly a larger set of nouns which appear without their initial *n(V)*- in certain grammatical contexts. Historically, this represents an accreted article which has been reanalysed as a part of the root which is inseparable in most morphosyntactic environments. The existence of a set of compounding forms of nouns involving the loss of *n(V)*- is suggested by the compounding of the verb *obu* 'do' with *nurak* 'thing' to give *oburak* 'work' (lit. 'do-thing'). In Sye, there is a larger set of nouns attested as losing their accreted articles in similar sorts of environments (Crowley 1998a:54–56), and it is possible that more detailed information on Ura might reveal similar patterns in this language as well.

(ii) Two-word compounds

The most productive pattern of compounding in Ura is that in which two separate words are linked in a lexical compound with the constituent parts remaining phonologically separate. Such compounds fall into the following general categories, based on their internal make-up:

(a) NOUN + NOUN

Compounds can involve sequences of two nouns, with the first representing the head, e.g.

<i>Noun</i>		<i>Noun</i>		<i>Compound</i>	
<i>uhnomu</i>	'fish/bird'	<i>damle</i>	'island cabbage'	<i>uhnomu damle</i>	'kind of fish'
<i>uhnomu</i>	'fish/bird'	<i>dire</i>	'Tahitian chestnut'	<i>uhnomu dire</i>	'kind of fish'
<i>uglai</i>	'flying fox'	<i>de</i>	'sea'	<i>uglai de</i>	'manta ray'
<i>neskil</i>	'snake'	<i>ni</i>	'wood'	<i>neskil ni</i>	'millipede'
<i>uvaimre</i>	'orange'	<i>nowin</i>	'leg'	<i>uvaimre nowin</i>	'ankle'

(b) NOUN + ADJECTIVE

Another category of compounds are those forms that are derived from a nominal head with a following adjective. We therefore find examples such as the following:

<i>Noun</i>		<i>Adjective</i>		<i>Compound</i>	
<i>sugai</i>	'house'	<i>urkis</i>	'small'	<i>sugai urkis</i>	'toilet'
<i>sugai</i>	'house'	<i>orog</i>	'big'	<i>sugai orog</i>	'meeting house'
<i>sugai</i>	'house'	<i>dobor</i>	'holy'	<i>sugai dobor</i>	'church'
<i>nowin</i>	'leg'	<i>lemelu</i>	'four'	<i>nowin lemelu</i>	'car'
<i>ne</i>	'water'	<i>arwetop</i>	'cooked'	<i>ne arwetop</i>	'tea'

(c) NOUN + VERB

The basic form of a verb root can also appear as the second element of a compound after a preceding nominal root. Thus:

<i>Noun</i>		<i>Verb</i>		<i>Compound</i>	
<i>waip</i>	'shellfish'	<i>alam</i>	'grow'	<i>waip alam</i>	'greensnail shell'
<i>neimas</i>	'cassia'	<i>acur</i>	'wilt'	<i>neimas acur</i>	'sensitive grass'

(iii) *Syntactic compounds*

There is another category of derived nominals which fall between morphology and syntax. These forms belong in a discussion of compounding in that they have meanings which are not directly predictable from the meanings of their constituent parts. At the same time, however, these forms have internal grammatical structures that directly reflect higher-level patterns. Since the make-up of these forms is similar to that of the structure of phrases, they are referred to as syntactic compounds.

The most commonly encountered pattern of this type involves possessive phrases that have specialised meanings. These possessive patterns may be based on the patterns of both directly and indirectly possessed nouns (§5.1.2.2.2). They may also involve multiple levels of possessors. Thus:

<i>nerpat ar</i>	<i>yalu</i>	<i>nobun lanyeg</i>	<i>nobun qivin</i>	<i>nivenu</i>
basket POSS	child	head wild.cane	head mouth	place
'placenta'		'tied bundle of wild cane'	'headland, promontory'	

When directly possessed nouns enter into this kind of construction, they very frequently meet the structural conditions described in §4.6 for the elimination of the word boundary

between the possessor and the possessed noun. We therefore find derivations such as the following:

deglegen ni → *deglegeni* 'twig'
digit tree

Possessive constructions are not the only source of syntactic compounds of this type, as prepositionally linked nouns can also behave in this way, e.g.

novocor gi dan
walker INST back
'freshwater prawn' (lit. 'walker with the back', i.e. 'backwards walker')

uhnomu ra de
bird/fish LOC sea
'fish' (lit. 'bird/fish of the sea')

5.1.2.2 Inflection

5.1.2.2.1 Plural marking

Plural nouns are distinguished from singular nouns, with singular nouns being unmarked and plural nouns either being marked by the preposed pluraliser *ovon* (§7.1.2.1), or by receiving some form of affixation. There are several patterns of plural affixation, which are largely determined by the semantic category of the noun, each of which is described in turn below.

(i) The prefix *ovn-*

There is a prefix which has the shape *ov-* before nouns beginning with *n-* and *d-*, and *ovn-* with other nouns.¹ We therefore find examples such as the following:

<i>ovn-irais</i>	<i>ovn-boqu</i>	<i>ov-ni</i>	<i>ov-dal</i>
PL-old.man	PL-banyan.type	PL-tree	PL-taro
'old men'	' <i>boqu</i> trees'	'trees'	'taros'

The vast majority of nouns in the language pluralise according to these alternating patterns. This includes indirectly possessed common nouns with non-human reference, whether structurally simple or complex, e.g. *ni* 'tree', *belmela* 'night', *nalinowe* 'dog', *uyoumu* 'mosquito', *sugai orog* 'meeting house', as well as indirectly possessed nouns with human reference, e.g. *uyou* 'old woman', *ula* 'mother'.

(ii) The suffix *-mila*

Indirectly possessed nouns with human reference have been attested also as being pluralised by the addition of the suffix *-mila*. This suffix loses its initial *m* following a noun

¹ The morphophonemic rules set out in §4.5.1 would predict that nouns beginning with *p-* should shift this to *b-*, and that *t-* should shift to *d-* (with loss of the prefix-final *n*). It was not possible, however, to verify the correct plurals of nouns such as *peleg* 'butterfly' and *tofura* 'whale'.

ending in the same segment by the general rule of consonant degemination set out in §4.5.1. We therefore find forms such as *irais* ‘grandfather’ > *irais-mila*, *alvucalam* ‘old man’ > *alvucalam-ila*.

(iii) *The prefix ri-*

Indirectly possessed nouns with kinship reference can pluralise by means of the prefix *ri-*, which exhibits the following allomorphic variation:

- r-* before vowels
- ro-* before syllables containing rounded vowels
- ri-* elsewhere

Thus: *afro* ‘friend’ > *r-afro*.

(iv) *The simulfix ri...-mila*

Directly possessed human nouns have the additional option of being pluralised discontinuously by adding both the prefix *ri-* and the suffix *-mila*. We therefore find examples such as: *marak* ‘my uncle’ > *ri-marak-mila*, *maram* ‘your uncle’ > *ri-maram-ila*, *bocbon* ‘grandchild’ > *ro-bocbon-mila*.

With many nouns, plurality can be marked by several of these different forms, with no apparent change of meaning. It is also indicated in §7.1.2.1 that plurality can be marked alternatively by means of a preposed plural marker of the shape *ovon*. We therefore find synonymous alternations such as the following:

<i>ovon irais</i>	<i>ovon bocbon-mila</i>
<i>ovn-irais</i>	<i>ovn-bocbon-mila</i>
<i>irais-mila</i>	<i>ovon ro-bocbon-mila</i>
<i>ovon irais-mila</i>	<i>ro-bocbon-mila</i>
<i>ovn-irais-mila</i>	‘grandchildren’
‘grandfathers’	

There is, in addition, a small subset of nouns which have irregular plural forms. An exhaustive listing for the corpus is set out in Table 5.5. Note that the forms *yarumnemla* ‘chiefs’ and *dahmla* ‘things’ both end in *-mla*, which presumably has some historical connection with the suffix *-mila* just described (though the loss of the vowel of the first syllable of the suffix is unpredictable).

Table 5.5 Irregular plurals

SG	PL	
<i>yarvin</i>	<i>ovnarvin</i>	‘woman’
<i>yerema</i>	<i>ovoremle</i>	‘person’
<i>yarumne</i>	<i>yarumnemla</i>	‘chief’
<i>yalu</i>	<i>ovnalalau</i>	‘child’
<i>lasai ~ lesai</i>	<i>dahmi ~ dahmla</i>	‘thing’

Plurality is obligatorily marked morphologically on nouns regardless of the semantic category to which they belong. While plurality in most other Oceanic languages tends to be obligatorily marked only with highly animate nouns, this category is also generally marked on inanimate nouns in Ura as well. It should be noted, however, that overt marking of plurality is not obligatory when there is some other overt marking of number within the noun phrase. Thus, contrast the following:

Ovn-umcas ir-imis.

PL-pig 3PL:PAST-BR:die

'The pigs died.'

Umcas alauriyekye ir-imis.

pig all 3PL:PAST-BR:die

'All the pigs died.'

The plural markers presented above constitute an inflectional set in that they regularly appear in the kinds of contexts just described. There is, however, an additional suffix with the shape *-ye* which also expresses a kind of plural meaning. This form does not belong to the same inflectional set as it expresses the specific meaning of 'every'. Thus, contrast the following:

dahmi-ye

things-every

'everything'

ov-dahmi

PL-things

'things'

It is also possible for the plural prefix *ovn-* to co-occur with *-ye*, to express the following meaning:

ov-dahmi-ye

PL-things-every

'every single thing'

5.1.2.2.2 Possession

There are two morphologically distinct possessive constructions in Ura. With what I call the indirect possessive construction, a pronominal possessor is indicated by means of a postposed possessive pronoun from the set presented in §5.1.1.2. With the category of directly possessed nouns, on the other hand, a pronominal possessor is expressed instead by directly attaching the morpheme expressing the pronominal possessor to the possessed noun. Thus, contrast the behaviour of the indirectly possessed noun *nalinowe* 'dog' with directly possessed *nobun* 'head':

nalinowe aryau

dog POSS: 1SG

'my dog'

nobun-yau

head-1SG

'my head'

In this section, the morphological behaviour of directly possessed nouns is described. The indirect possessive construction, however, is described in §7.1.2.3, as this is a phrase-level rather than a morphologically expressed construction.

Directly suffixed nouns can be divided into two subsets in Ura: the larger subset of regular directly possessed nouns, and the smaller subset of what I have termed irregular directly possessed nouns. In the discussion which follows, I will describe the regular pattern first, followed by the irregular patterns.

(i) *Regular directly possessed nouns*

The vast majority of directly possessed nouns in Ura end in the segment *-n*. With such nouns, a nominal possessor directly follows the possessed noun with no intervening constituent, as follows:

nobun nalinowe
head dog
'dog's head'

There is also a small number of such nouns that end in *-i*, such as *nehni* 'offspring', *nihmi* 'eye' and *avinsai* 'same sex sibling'. Thus:

<i>nehni</i>	<i>nalinowe</i>	<i>nihmi</i>	<i>nalinowe</i>	<i>avinsai</i>	<i>yarumne</i>
offspring	dog	eye	dog	brother	chief
'dog's pup'		'dog's eye'		'chief's brother'	

When directly suffixed nouns are associated with a third person singular pronominal possessor, this is marked by means of zero. Thus:

<i>nobun-Ø</i>	<i>nihmi-Ø</i>	<i>avinsai-Ø</i>
head-3SG	eye-3SG	brother-3SG
'his/her/its head'	'his/her/its eye'	'his brother/her sister'

With all other categories of pronominal possessors, the independent pronoun is phonologically bound to the directly possessed noun itself. We therefore find possessive forms such as the following:

<i>nobun-yau</i>	<i>nobun-qa</i>	<i>nobun-leil</i>
head-1SG	head-2SG	head-3PL
'my head'	'your head'	'their heads'
<i>nihmi-yau</i>	<i>nihmi-qa</i>	<i>nihmi-leil</i>
eye-1SG	eye-2SG	eye-3PL
'my eye'	'your eye'	'their eyes'
<i>avinsai-qis</i>		<i>avinsai-leil</i>
same.sex.sibling-1PL.INC		same.sex.sibling-3PL
'our brother/sister'		'their brother/sister'

The final *-n* which is found on the greatest number of directly possessed nouns derives historically from the construct suffix, which has the same shape in many Vanuatu

languages as the third person singular possessive pronominal suffix. With such nouns in Ura, this has been synchronically reanalysed as part of the root, as there is no longer any paradigmatic alternation with other pronominal categories of possessive suffixes.

In this aspect of its possessive system, Ura differs markedly even from closely related Sye (Crowley 1998a:66–76). While the third person singular pronominal possessive form of such nouns in the two languages is identical in shape, the remainder of the paradigms in the two languages are quite different, as Sye more closely resembles the pattern that we find more widely distributed in Oceanic languages.² Thus, while *nobun* in Ura and *nompun* in Sye both mean ‘his/her/its head’, in Sye this involves the root *nompu-*, to which the third person singular suffix *-n* has been added. In Ura, however, the original third person singular possessive form *nobun* has become the basis for a new paradigm. Table 5.6 therefore sets out the following paradigmatic contrasts between the two languages for these forms.

Table 5.6 Direct possessive paradigms in Ura and Sye

	<i>Ura</i>	<i>Sye</i>
1SG	<i>nobun-yau</i>	<i>nompu-g</i>
2SG	<i>nobun-qa</i>	<i>nompu-m</i>
3SG	<i>nobun-Ø</i>	<i>nompu-n</i>
1PL.INC	<i>nobun-qis</i>	<i>nompu-(n)t</i>
1PL.EXC	<i>nobun-qim</i>	<i>nompu-mam</i>
2PL	<i>nobun-gimi</i>	<i>nompu-mi</i>
3PL	<i>nobun-leil</i>	<i>nompu-nd</i>

In Ura, the fact that a noun ends in *-n* (or *-i*) does not automatically mean that it belongs in the subset of directly possessed nouns. There are also nouns attested with these final segments which enter into indirect possessive constructions. Contrast, therefore, the behaviour of the nouns *nourin* ‘penis’, which is directly possessed, and *uleven* ‘stomach’, which enters into the quite different indirectly possessed construction:

<i>nourin</i>	<i>nalinowe</i>	<i>uleven</i>	<i>ar</i>	<i>nalinowe</i>
penis	dog	stomach	POSS	dog
‘dog’s penis’		‘dog’s stomach’		
* <i>nourin</i>	<i>ar</i>	<i>nalinowe</i>		
penis	POSS	dog		
		* <i>uleven</i>	<i>nalinowe</i>	
		stomach	dog	

(ii) Irregular directly possessed nouns

The earlier productive pattern of pronominal possessive suffixation that is still productively found in Sye (Crowley 1998a:67–74) is retained vestigially in Ura in that about half a dozen directly possessed nouns enter into paradigmatic relationships with

² The small number of directly possessed forms ending in *-i*, as well as the form *avinsai*, correspond to forms in Sye which are morphologically irregular in their expression of possession in that language.

synchronically unpredictable forms when they are associated with first and second person singular possessors.

The simplest pattern is that found with the noun *maran* 'maternal uncle', where the final *-n* of the root with a first person singular possessor is replaced by *-k*, and in the second person singular by *-m*. With third person singular pronominal possessors, as well as all plural possessor categories, the pattern that is followed is identical to that described for the regular nouns described in the preceding section. We therefore find the paradigm set out in Table 5.7.

Table 5.7 Possessive paradigm for *maran* 'maternal uncle'

SG		PL	
1	<i>marak</i>	INC	<i>maran-qis</i>
		EXC	<i>maran-qim</i>
2	<i>maram</i>		<i>maran-gimi</i>
3	<i>maran-Ø</i>		<i>maran-leil</i>

An alternative analysis, of course, would be to treat these forms as reflecting two paradigms of different historical sources. That is, the singular forms could be treated as involving the root *mara-*, with the respective suffixes *-k*, *-m* and *-n* (much as we find in Sye, as set out in Table 5.6), while the plural forms could be treated as involving the root *maran-*, to which the free pronouns are bound. By such an analysis, the segmentation would be as in Table 5.8.

Table 5.8 Competing possessive paradigm for *maran* 'maternal uncle'

SG		PL	
1	<i>mara-k</i>	INC	<i>maran-qis</i>
		EXC	<i>maran-qim</i>
2	<i>mara-m</i>		<i>maran-gimi</i>
3	<i>mara-n</i>		<i>maran-leil</i>

Other irregular directly possessed nouns involve morphological unpredictability of a variety of kinds between the first and second person singular possessed forms and the third person singular form. This form then constitutes the base for the remainder of the paradigm. The noun *leren* 'paternal aunt' unpredictably shifts the vowel of the final syllable from *e* to *u* in the first person singular, producing the paradigm in Table 5.9. The first and second person singular forms of *nowin* 'leg' are unpredictably based on the root *nou-*, as set out in Table 5.10. The form *nehni* 'son, daughter' is unpredictably based on the root *neru-* in the first and second person singular, as in Table 5.11. The form *vin* '(man's) sister' has the unpredictable root *vinu-* in the first and second person singular, as in Table 5.12. The noun *bocbon* 'grandchild' is based on the root *bocbu-* in the first person singular, while in the second person singular, we find the completely irregular form *bohmu*. We therefore find

the paradigm set out in Table 5.13. (It should be noted that some exponents of these paradigms could not be checked.)

Table 5.9 Possessive paradigm for *leren* 'paternal aunt'

SG		PL	
1	<i>leruk</i>	INC	<i>leren-qis</i>
		EXC	<i>leren-qim</i>
2	?		<i>leren-gimi</i>
3	<i>leren-Ø</i>		<i>leren-leil</i>

Table 5.10 Possessive paradigm for *nowin* 'leg'

SG		PL	
1	<i>nouk</i>	INC	<i>nowin-qis</i>
		EXC	<i>nowin-qim</i>
2	<i>noum</i>		<i>nowin-gimi</i>
3	<i>nowin-Ø</i>		<i>nowin-leil</i>

Table 5.11 Possessive paradigm for *nehni* 'son, daughter'

SG		PL	
1	<i>neruk</i>	INC	<i>nehni-qis</i>
		EXC	<i>nehni-qim</i>
2	<i>nerum</i>		<i>nehni-gimi</i>
3	<i>nehni-Ø</i>		<i>nehni-leil</i>

Table 5.12 Possessive paradigm for *vin* '(man's) sister'

SG		PL	
1	<i>vinuk</i>	INC	<i>vin-qis</i>
		EXC	<i>vin-qim</i>
2	?		<i>vin-gimi</i>
3	<i>vin-Ø</i>		<i>vin-leil</i>

Table 5.13 Possessive paradigm for *bocbon* 'grandchild'

SG		PL	
1	<i>bocbuk</i>	INC	<i>bocbon-qis</i>
		EXC	<i>bocbon-qim</i>
2	<i>bohmu</i>		<i>bocbon-gimi</i>
3	<i>bocbon-Ø</i>		<i>bocbon-leil</i>

The final irregular form is *avin* ‘friend’, which has the paradigm set out in Table 5.14, in which the first and second person singular forms have unpredictable shapes. Parallel to this paradigm is the paradigm for *avinsai* ‘same sex sibling’, which has the irregular first person singular form *avuksai* and the second person form *ahmusai*. The resulting paradigm is therefore as set out in Table 5.15. On the basis of a comparison with Sye, it is clear that the element *-sai* derives from an earlier post-inflectional derivational suffix. The earlier singular inflected roots were *avuk* in the first person and *avin* in the third person, and these forms exhibit a similar kind of vowel alternation between the first and third persons singular. The element *ahmu* in the second person is irregular in a similar way to the form *bohmu* ‘your grandchild’.

Table 5.14 Possessive paradigm for *avin* ‘friend’

	SG		PL
1	<i>avuk</i>	INC	<i>avin-qis</i>
		EXC	<i>avin-qim</i>
2	<i>ahmu</i>		<i>avin-gimi</i>
3	<i>avin-Ø</i>		<i>avin-leil</i>

Table 5.15 Possessive paradigm for *avinsai* ‘same-sex sibling’

	SG		PL
1	<i>avuksai</i>	INC	<i>avinsai-qis</i>
		EXC	<i>avinsai-qim</i>
2	<i>ahmusai</i>		<i>avinsai-gimi</i>
3	<i>avinsai-Ø</i>		<i>avinsai-leil</i>

5.2 Adjectival morphology

Adjectives are forms which express stative attributes to nouns, and which follow the nominal head.

5.2.1 Simple and derived adjectives

There is a relatively small set of underived adjectives in Ura, with most stative attributes being expressed either by means of intransitive verbs, or adjectives that are morphologically derived from intransitive verb roots. A number of the more frequently attested underived adjectives appear in contrasting pairs, as set out in Table 5.16. Table 5.17, however, sets out a number of additional forms which have not been attested with semantically contrasting underived adjectival forms, though they function as adjectives themselves.

Table 5.16 Antonymous pairs of underived adjectives

<i>armai</i>	'good'	<i>arwat</i>	'bad'
<i>orog</i>	'big'	<i>urkis</i>	'little'
<i>nivoris, atam</i>	'huge'	<i>werek</i>	'tiny'
<i>mabum</i>	'first'	<i>avni</i>	'last'
<i>laupe</i>	'long, tall'	<i>burbut</i>	'short'
<i>arube</i>	'right (hand)'	<i>umesvi</i>	'left (hand)'

Table 5.17 Underived adjectives without adjectival antonyms

<i>dobor</i>	'holy'
<i>arvau</i>	'clean, new'
<i>ahneseg</i>	'true, real'
<i>dopa</i>	'unimportant, trivial, trifling'
<i>bacan</i>	'plain, unadorned'
<i>lama</i>	'hard, difficult, strong'

While there is a relatively small set of underived adjectives, there are several derivational processes by which new adjectives can be produced. These processes are described below.

(i) *Reduplication*

Some of the underived adjectives set out above can undergo complete reduplication. This process derives a new adjective that expresses an intensification of the state indicated by the unreduplicated form. Thus, from *laupe* 'long, tall' we can derive *laupe-laupe* 'very long, very tall'.

(ii) *Stative n-*

Adjectives can also be derived from stative verbs by prefixing *n-*, which is added to the basic form of the verb root. In the case of *t*-initial roots, the underlying sequence of *nt-* is resolved regularly as *d-*. It should be noted, therefore, that the same form derives both nouns (§5.1.2.1.1) and adjectives from a verbal root.

Adjectives derived from stative verbs in this way attribute the state expressed by the root to the referent of the noun which they modify. The examples in Table 5.18 illustrate this function of the derivational prefix *n-*, as well as contrasting the meanings of these forms with the formally identical derived nouns.

Table 5.18 Deverbal adjectives and nouns in *n-*

<i>Underlying root</i>	<i>Derived form</i>	<i>Adjectival meaning</i>	<i>Nominal meaning</i>
<i>acumsu</i>	<i>n-acumsu</i>	'black'	'blackness'
<i>telemda</i>	<i>delemda</i> (< <i>n-telemda</i>)	'green'	'greenness'

Forms derived in this way behave like ordinary adjectives in that they can follow nouns as stative postmodifiers, and they can be negated with *davawi* (§8.1.1). Thus, compare the following, in which *acumsu* ‘black’ in the example on the left is used as a verb, while in the example on the right it is being used adjectivally:

<i>Y-acumsu.</i>	<i>Netai n-acumsu y-ohmol.</i>
3SG:DISTPAST-BR:black	book ADJ-black 3SG:DISTPAST-BR:fall
‘It was black.’	‘The black book fell down.’

(iii) *Change of state aru-*

Adjectives can be derived from stative verbs by adding a prefix that has the basic shape *aru-*, and which has the allomorphy below as predicted by the morphophonemic rules described in §4.5.1:

<i>aru-</i>	before consonants
<i>ar-</i>	before <i>u</i>
<i>arw-</i>	before vowels

The following examples illustrate the allomorphic variation of this prefix: *meluk* > *aru-meluk* ‘soft’, *uqa* > *ar-uqa* ‘straight’, *ehlip* > *arw-ehlip* ‘red’, *abas* > *arw-abas* ‘heavy’, *ip* > *arw-ip* ‘steep’, *abin* > *arw-abin* ‘black’, *aflei* > *arw-aflei* ‘wide’.

(iv) *Ordinal -gi*

Ordinal numerals can be derived from cardinals by being suffixed with *-gi*. The resulting forms are postposed to nouns in the same way as other adjectives. We therefore find derivations such as the following: *qelu* ‘two’ > *qelu-gi* ‘second’, *qehli* ‘three’ > *qehli-gi* ‘third’, *lemelu* ‘four’ > *lemelu-gi* ‘fourth’, *suworem* ‘five’ > *suworem-gi* ‘fifth’. Thus, compare the following:

<i>nimgen qelu</i>	<i>nimgen qelu-gi</i>
time two	time two-ORD
‘twice’	‘second time’

It should be noted that the numeral *saican* ‘one’ has the suppletive ordinal *mabum* ‘first’, which was listed above as one of the underived adjectives. Thus:

<i>nimgen saican</i>	<i>nimgen mabum</i>
time one	time first
‘once’	‘first time’

(v) *Intensive -ves*

The suffix *-ves* is productively added to adjectives to indicate that the state expressed by the adjective has been achieved to a considerable extent. Thus, from *armai* ‘good’ we can derive *armai-ves* ‘very good’. A suffix of the same shape is used vestigially on nouns with an ameliorative meaning (§5.1.2.1.2), and with verbs, where it productively expresses an intensifying meaning (§6.5.2.2).

5.2.2 Number on adjectives

Morphologically simple adjectives accompanying a noun appear and agree with that noun for number, though this is an area on which very little data could be assembled. The prefixed elements *ovn-* and *ri-* noted in §5.1.2.2.1 have both been attested as marking plural adjectives in the following forms:

<i>ovon</i>	<i>nawituga</i>	<i>ro-burbut</i>	<i>umcas</i>	<i>gelu</i>	<i>ov-nacumsu</i>
PL	knife	PL-short	pig	two	PL-black
'short knives'			'two black pigs'		

It is not known what, if any, sorts of semantic distinctions are associated with such structural differences.

5.3 Prepositional morphology

Prepositions are forms which can be followed by a noun phrase, and they express a range of semantic functions ascribed to the referent of the noun phrase in the event. There is a larger number of prepositions in Ura than in many other Oceanic languages, and these sometimes express quite specific meanings.

There are two major subsets of prepositions in Ura: free prepositions and bound prepositions. These differ in their morphological behaviour in that free prepositions are invariant in their shape, and simply precede a noun phrase. Bound prepositions, however, vary in their morphological shape according to the pronominal category of the object of the prepositional phrase.

There are only four prepositions attested as belonging to the subset of bound prepositions in Ura, and these exhibit a variety of patterns of inflection. The spatial preposition *aran* has the paradigm set out in Table 5.19. These forms are based on the form *aran*, which has a paradigm that is identical to that of regular directly suffixed nouns (§5.1.2.2.2), except that in the third person singular the suffix takes the shape *-yi* rather than *-Ø*. When there is a following noun, or the following disyllabic pronoun *gimi* '2PL', the preposition appears in its unsuffixed form, i.e. *aran*.

Table 5.19 Paradigm for spatial preposition *aran*

	SG		PL
1	<i>aranyau</i>	INC	<i>aranqis</i>
		EXC	<i>aranqim</i>
2	<i>aranqa</i>		<i>aran gimī</i>
3	<i>aranyi</i>		<i>aranleil</i>

The benefactive preposition *san* enters into the same kind of paradigm that we find for *aran*, as set out in Table 5.20. Once again, when there is a following noun—as well as the disyllabic pronoun *gimi*—the preposition appears in its unsuffixed form, i.e. as *san*.

Table 5.20 Paradigm for benefactive preposition *san*

	SG		PL
1	<i>sanyau</i>	INC	<i>sanqis</i>
		EXC	<i>sanqim</i>
2	<i>sanqa</i>		<i>san gimi</i>
3	<i>sanyi</i>		<i>sanleil</i>

The paradigm for the dative preposition is rather different to those described for the previous two forms. Rather than involving a second element that is similar in shape to the free-form pronouns, this paradigm parallels in part the paradigm for the pronominal objects to the fully suffixed ditransitive verbs *ovo(hgi)-* 'give' and *ovlipo(hgi)-* 'tell' (§6.3.1). We therefore find the paradigm set out in Table 5.21. A noun governed by this preposition appears after the same form that expresses a third person singular pronominal object, i.e. *bohgi*. Thus:

Tavagi vaimre bohgi yalu.
 2SG:IMP-BR:throw orange GOAL child
 'Throw the orange to the child.'

Table 5.21 Paradigm for dative preposition *bohgi*

	SG		PL
1	<i>boyau</i>	INC	<i>bokis</i>
		EXC	<i>bokim</i>
2	<i>boka</i>		<i>bohgimi</i>
3	<i>bohgi</i>		<i>bohgil</i>

The final bound preposition is the comitative preposition *qal*. When there is a following monosyllabic pronoun, the preposition and the pronoun are pronounced as a single lexical item with all pronominal categories except the third person singular. The general morphophonemic rules of the language result in the paradigm presented in Table 5.22. It should be noted that there is no inflected third person singular form of this preposition. When a disyllabic pronominal object is expressed, this is marked by means of the full third person singular pronoun. Thus:

Iyi cam-adap qah-leil.
 3SG 3SG:PRES-MR:sit ACC-3PL
 '(S)he is sitting with them.'

Iyi cam-adap qal-kis.
 3SG 3SG:PRES-MR:sit ACC-1PL.INC
 '(S)he is sitting with us.'

Iyi cam-adap qal iyi.
 3SG 3SG:PRES-MR:sit ACC 3SG
 '(S)he is sitting with him/her.'

Table 5.22 Paradigm for comitative preposition *qal*

	SG		PL
1	<i>qalyau</i>	INC	<i>qalkis</i>
		EXC	<i>qalkim</i>
2	<i>qalka</i>		<i>qal gimi</i>
3	<i>qal iyi</i>		<i>qahleil</i>

6 *Verbal morphology*

Both Ura and Sye exhibit a considerable amount of morphological complexity among verbs, particularly in their inflectional systems. This chapter is devoted exclusively to a description of the inflectional and derivational morphology of verbs in Ura.

6.1 Verb-root mutation

Many verb roots undergo alternations in the shapes of their initial segments according to the nature of the preceding morphosyntactic environment, though with some phonologically definable categories of verbs, verb roots are invariant. Those verbs which vary in the shapes of their roots will be referred to following the terminology already adopted in my description of Sye as appearing in their ‘basic’ root and ‘modified’ root forms respectively (Crowley 1998a:77–85), and as also used in Crowley (1998b:16–20) for Ura.

6.1.1 Conditioning environments

The shapes of these two root forms will be described separately in §6.1.2. I propose to set out first of all the full set of morphosyntactic environments in which verb roots can appear, along with the root form which is appropriate in each of these contexts. The basic root forms are morphologically least marked, and they appear in a wider range of morphosyntactic contexts, while the morphologically marked modified roots appear in a more restricted set of contexts.

6.1.1.1 Basic root forms

The environments in which we find basic root forms are set out exhaustively below:

- (a) following imperative prefixes (§6.2.2.1.1). Thus, the basic form of the verb *arufa* ‘sing’—which alternates with the modified form *narufa*—appears after the following prefixes (where BR indicates that the verb appears in its basic root form, in contrast to its modified root form, which is marked as MR):

Ø-arufa

2SG:IMP-BR:sing

‘sing!’

- (b) following any of the subject prefixes expressing the categories of recent past, distant past and optative (§6.2.2.1.1). Thus, we find the following examples:

<i>c-arufa</i>	<i>y-arufa</i>	<i>p-arufa</i>
3SG:RECPAST-BR:sing	3SG:DISTPAST-BR:sing	3SG:OPT-BR:sing
'(s)he (has just) sung'	'(s)he sang'	'(s)he ought to sing'

- (c) following the discontinuously marked category of dependent past and past continuous, which involve the distant past prefixes and present tense prefixes respectively, followed by an intermediate *em-* prefix (§6.2.2.3), e.g.

<i>y-em-arufa</i>	<i>ir-am-arufa</i>
3SG:DISTPAST-EM-BR:sing	3PL:PRES-EM-BR:sing
'(while) (s)he was singing'	'they were singing'

- (d) following any other prefix which appears between any of the prefixes just listed and the verb root, such as the negative or the iterative (§6.2.2.2), e.g.

<i>y-etw-arufa</i>	<i>y-oumi-va</i>
3SG:DISTPAST-NEG-BR:sing	3SG:DISTPAST-IT-BR:go
'(s)he did not sing'	'(s)he went again'

- (e) following an echo subject prefix which follows an initial verb inflected for any of the categories just mentioned (§6.2.2.1.2). Thus:

<i>Ø-iva</i>	<i>m-arufa</i>	<i>y-etu-venim</i>	<i>m-arufa</i>
2SG:IMP-BR:go	ES-BR:sing	3SG:DISTPAST-NEG-BR:come	ES-BR:sing
'go and sing!'	'(s)he did not come and sing'		

- (f) following the purposive/instrumental prefix (*w*)*or-* (§5.1.2.1.1), e.g.

<i>i-venim</i>	<i>wor-arufa</i>
3SG:DISTPAST-BR:come	PURP-BR:sing
'(s)he came in order to sing'	

- (g) following any derivational prefix. Thus, it is possible to add the adjectival prefix *aru-* to the basic root of the verb *abas* 'be heavy'—which has the modified root *nabas*—in order to derive surface *arw-abas* 'heavy'. This also includes the derivational verbal prefixes described in §6.5.1. Thus, the desiderative prefix *avyu-* can be preposed to the basic root *arufa*, as in the following:

<i>y-avy-arufa</i>
3SG:DISTPAST-BR:DESID-BR:sing
'(s)he wanted to sing'

- (h) following a reduplicated segment of a root (§6.5.3). Thus, *oprei* 'turn' (which has the modified root *noprei*) reduplicates as *opreyoprei* 'roll'. Note that even when the reduplicated root appears in an environment which calls for the modified form of the root, only the initial element of the reduplicated form is affected. Thus, the modified root *noprei* reduplicates as *nopreyoprei*, and not as **nopreinoprei*.

- (i) in the causative construction, where the caused verb appears with no inflectional prefixation (§7.3). The following examples illustrate the use of the basic form of the verb *omorop* 'live' (which has the modified root *nomorop*) in environments where there is a preceding causative verb:

<i>y-ov-yau</i>	<i>omorop</i>
3SG:DISTPAST-BR:CAUS-1SG	BR:live
'(s)he brought me to life'	

- (j) when the verb appears as the second member of a compound noun (§5.1.2.1.3). Thus, from the weak verb *alam* 'grow' (which has the modified root *nalam*), we can derive the following compound noun:

<i>waip</i>	<i>alam</i>
kind.of.shellfish	BR:grow
'greensnail'	

6.1.1.2 *Modified root forms*

The modified root forms, on the other hand, are much more restricted in the range of contexts in which they appear. They are found only in the following morphological environments:

- (a) following the subject prefixes for the future tense and the subjunctive (§6.2.2.1.1). Contrast the examples just presented in which the verb *arufa* 'sing' appears in its basic form with the following example in which it carries future tense markers, and the verb appears in the modified form of the root, as well as the verb *ovli* 'say', for which the modified root is *amli*:

<i>ki-narufa</i>	<i>qipir-amli</i>
2SG:FUT-MR:sing	2PL:SUBJ-MR:say
'you will sing'	'(I wish that) you would say it'

- (b) in the present tense and past habitual (§6.2.2.3), which are expressed discontinuously by means of the recent past and distant past prefixes respectively, and followed by the intermediate prefix *em-*, as in the following examples:

<i>c-em-narufa</i>	<i>y-em-narufa</i>
3SG:RECPAST:EM-MR:sing	3SG:DISTPAST-EM-MR:sing
'(s)he is singing'	'(s)he used to sing'

- (c) following the echo subject marker in any of the inflectional categories just presented (§6.2.2.1.2). Thus:

<i>c-ebenim</i>	<i>mi-narufa</i>
3SG:FUT-MR:come	ES-MR:sing
'(s)he will come and sing'	

6.1.2 Form of root modification

The phonological shape of modified roots *vis-à-vis* basic roots is determined in part by a categorisation of all verbs as belonging to the class of either weak or strong verbs, and partly on the basis of the phonological shape of the root itself. Just as with Sye (Crowley 1998a:81–85), there is an element of unpredictability in the subclassification of verbs in Ura into these two groupings.

About three-quarters of those verbs whose behaviour could be established in Ura have been attested as behaving like weak verbs. Verb roots are only attested with initial vowels, glides, and the consonants *s-*, *t-*, *l-* and *v-* (§4.4.3). The category of weak verbs consists of all verbs beginning with glides and the alveolar consonants. All verbs beginning with *v-*, however, pattern as strong verbs (though it should be noted that only a relatively small number of such verbs have been attested). Of vowel-initial roots, these are distributed between the categories of weak and strong verbs in Ura in the proportions indicated in Table 6.1 for each of the vowel segments. The only solid generalisation which emerges from these figures is that *a*-initial verbs are overwhelmingly weak rather than strong.

Table 6.1 Distribution of weak and strong vowel-initial verbs

	<i>Weak verbs</i>	<i>Strong verbs</i>
<i>a-</i>	95%	5%
<i>i-</i>	69%	31%
<i>u-</i>	66%	34%
<i>e-</i>	42%	58%
<i>o-</i>	33%	67%

Although the distribution of verbs between the categories of weak and strong is partly determined on phonological grounds, there is clearly a considerable element of phonological unpredictability with respect to some phonological categories of verbs. We find phonologically similar pairs of verbs distributed unpredictably between the two groupings of verbs as set out in Table 6.2.

Table 6.2 Unpredictability of distribution between weak and strong vowel-initial verbs

<i>Weak</i>		<i>Strong</i>	
<i>arau</i>	'hang'	<i>arap</i>	'sit'
<i>ivani</i>	'be afraid of'	<i>ivek</i>	'defecate'
<i>ivruk</i>	'undercooked'	<i>ivrovul</i>	'tell lies'
<i>uqa</i>	'straight'	<i>urpon</i>	'cold'
<i>ocori</i>	'know'	<i>oco</i>	'say'

While the overall distribution in Ura of verbs according to initial segment between the categories of weak and strong verbs is about the same as we find in Sye, there are some notable points of contrast between the two languages. In particular:

- (i) In Sye, only vowel-initial verbs beginning with the mid vowels *e-* and *o-* are strong (Crowley 1998a:81), whereas in Ura there are smallish numbers of verbs beginning also with high and low vowels which engage in strong root alternation patterns.
- (ii) While cognate forms in Sye and Ura for the most part belong to the same pattern of root alternation, there are nevertheless a number of notable instances where this is not so. Thus, for example, while *orei* 'scratch' in Sye is weak, the cognate form *elei* in Ura is strong. Conversely, whereas *mah* 'die' and *okili* 'know' in Sye are strong, the cognate verbs *imis* and *ocori* in Ura are weak.

Root modification in Ura involves: either the addition of a nasal segment before the first or the second segment of the verb root (sometimes with some accompanying changes in the following consonant); or the substitution of a non-nasal consonant of the root with a nasal consonant. The only verb roots which are immune to the process of root modification are the relatively small numbers of verb roots beginning with the glides *y-* and *w-*, the sibilant *s-*, and the lateral *l-*. Otherwise, all verb roots, whether they belong to the subset of weak verbs or strong verbs, undergo some kind of root mutation in the environments set out in §6.1.1 above.

6.1.2.1 *Weak verbs*

Weak verbs are all characterised by the fact that roots beginning with any segment other than *y-*, *w-*, *s-* or *l-* simply add an accretive *n-* at the beginning of the basic form of their underlying roots in order to produce the modified root form. Thus, the alternation between *arufa* and *narufa* 'sing' that was illustrated in §6.1.1 is an example of a weak alternation. When accretive *n-* is added to a root with initial *t-*, the underlying sequence of *nt-* is regularly resolved as *d-* (§4.5.1).

We therefore find examples such as those set out below, in which the same root appears with both third person singular recent past marking and the third person singular future marking. These categories are both marked by means of the prefix *ci-*, with the inflectional difference being carried exclusively by the difference in root form. (Note that the alternations in the shapes of the prefixes are also predictable on the basis of the morpho-phonemic rules described in §4.5.1 and the allomorphic variation described in §6.2.2.1.1.)

c-arufa

3SG:RECPAST-BR:sing

'(s)he sang'

c-ip

3SG:RECPAST-BR:go.down

'(s)he went down'

ci-tani

3SG:RECPAST-BR:take

'(s)he took it'

ci-narufa

3SG:FUT-MR:sing

'(s)he will sing'

ci-nip

3SG:RECPAST-BR:go.down

'(s)he will go down'

ca-dani

3SG:FUT-MR:take

'(s)he will take it'

Note that with verbs beginning with invariant initial segments, there is no overt distinction between this subject category in the recent past and the future, as illustrated by forms such as the following:

<i>ci-seli</i>	<i>ci-seli</i>
3SG:RECPAST-leave	3SG:FUT-leave
'(s)he left it'	'(s)he will leave it'
<i>ci-yevi</i>	<i>ci-yevi</i>
3SG:RECPAST-pull	3SG:FUT-pull
'(s)he pulled it'	'(s)he will pull it'

6.1.2.2 Strong verbs

The remaining quarter of verbs in Ura undergo a separate set of root modification patterns, which can be referred to as the strong pattern. This term has been chosen because these verbs undergo rather more substantial modification to the shapes of their roots in those environments that call for mutation, and also because there is a wider variety in the patterns of strong root modification. The alternation between *ovli* and *amli* 'say' presented in §6.1.1 is an example of a strong pattern of root modification.

There is one set of statements about the relationship between basic and modified root forms which accounts for the behaviour of about four-fifths of the strong verbs that have been attested. These can therefore be considered to represent the patterns for regular strong verbs, with remaining strong verbs exhibiting a variety of irregular patterns of root modification. The regular patterns for the formation of strong verb roots from the corresponding basic roots involve the following set of consonantal changes:

- (i) Root-initial and intervocalic *v* following the initial vowel of the root shifts to *b*.
- (ii) Intervocalic *-r-* following the initial vowel of the root becomes *-d-*, while *-c-* becomes *-q-*.
- (iii) Intervocalic *-l-* following the initial vowel of the root becomes *-q-*. (Note, however, that there is only one verb attested with this shape, i.e. *ele* 'bathe', for which the modified root is *eqe*, so it is not known if this represents a general process or if this pattern is simply irregular.)
- (iv) When the consonant following the initial vowel of the root is the first member of a consonant cluster, we find instead the following consonantal changes: *-v-* becomes *-m-*, *-l-* and *-r-* become *-n-*, and *-c-* becomes *-g-*, i.e. a continuant becomes a homorganic nasal.
- (v) Associated with the shift of *-r-* to *-n-* in these circumstances, a following voiceless stop becomes the corresponding voiced stop. (Sequences of *-lC-* have not been encountered in strong verbs.)
- (vi) When the consonant following the initial vowel of the root is other than *-v-*, *-r-*, *-l-* or *-c-*, it remains unchanged in the modified form of the root.

In addition to these changes to the consonants, root-initial vowels with strong verbs are modified as follows:

- (i) The mid-vowels *e-* and *o-*, as well as the vowel *u-*, are replaced by *a-*.
- (ii) Roots beginning with *v-* add accretive *e-*.

However, roots beginning with *i-* and *a-* do not alter the shape of the vowel in the formation of the modified form of strong verb roots.

This set of statements does not make any provision for the shape of the modified forms of verb roots beginning with *a-* or *i-* with a following consonant other than *-v-*, *-r-* or *-c-*, as no such strong verb roots have been attested. It is not known, however, if this represents an accidental or a systematic gap in the verbal lexicon. The set of statements just presented therefore accounts for the alternations between basic and modified root forms with strong verbs in Ura set out in Table 6.3.

Table 6.3 Basic and modified roots of strong verbs

<i>Basic roots</i>	<i>Modified roots</i>	
<i>ivek</i>	<i>ibek</i>	'defecate'
<i>ivyehgi</i>	<i>imyehgi</i>	'spoil'
<i>ivsi</i>	<i>imsi</i>	'take out'
<i>urpon</i>	<i>anbon</i>	'cold'
<i>arap</i>	<i>adap</i>	'sit'
<i>alcai</i>	<i>ancai</i>	'swim'
<i>oco</i>	<i>aqo</i>	'say'
<i>ovul</i>	<i>abul</i>	'speak'
<i>ocsi</i>	<i>agsi</i>	'see'
<i>ovwar</i>	<i>amwar</i>	'full'
<i>ovli</i>	<i>amli</i>	'tell'
<i>omde</i>	<i>amde</i>	'broken'
<i>omni</i>	<i>amni</i>	'drink'
<i>eveg</i>	<i>abeg</i>	'eat'
<i>ereg</i>	<i>adeg</i>	'cry'
<i>era</i>	<i>ada</i>	'stay'
<i>ele</i>	<i>aqe</i>	'bathe'
<i>erpo</i>	<i>anbo</i>	'bald'
<i>erkihlek</i>	<i>anqihlek</i>	'full, plentiful'
<i>ergi</i>	<i>angi</i>	'hear, feel'
<i>ehli</i>	<i>ahli</i>	'pierce'
<i>va</i>	<i>eba</i>	'go'

It is, in fact, possible to account for most of these correspondences in form in terms of a set of general phonological processes, as set out below. However, because there is no independent motivation for these processes, the statements which follow should probably be treated as having only diachronic rather than synchronic validity in Ura:

- (i) The nasal *n* is inserted between the initial vowel and a following *v*, *r* or *c*.

- (ii) This nasal then assimilates in its place of articulation to that of the following consonant. Thus, *nv* becomes *mv*, and *nc* becomes *gc*, while *nr* remains unchanged.
- (iii) Sequences of nasal followed by *v*, *r* or *c* are changed such that these segments become voiced stops at the same place of articulation when there is a following vowel. Thus, *mvV* becomes *bV*, *nrV* becomes *dV*, and *gcV* becomes *qV*.
- (iv) The segments *v*, *r* and *c* are deleted between a nasal and a following consonant. Thus, *mvC* becomes *mC*, *nrC* becomes *nC* and *gcC* becomes *gC*.
- (v) The vowel *a* is added before an initial mid vowel and *u*.
- (vi) Sequences of *ae*, *ao* and *au* are resolved with the second vowel of the sequence being deleted.
- (vii) The sequence *np* shifts to *nb*.

By this set of changes, alternations between *eveg/abeg* 'eat', *ivrovul/imrovul* 'tell lies' and *urpon/anbon* 'cold' could be derived by the sequences set out in Table 6.4, with the numerals at the head of the columns referring to the processes set out above. The only verb which does not fit completely into this set of generalisations is *ele* 'bathe', with its modified root *eqe*.

Table 6.4 Diachronic derivation of modified roots of strong verbs

Basic root	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(vii)
<i>eveg</i>	<i>enveg</i>	<i>emveg</i>	<i>ebeg</i>	—	<i>aebeg</i>	<i>abeg</i>	—
<i>ivrovul</i>	<i>invrovul</i>	<i>imvrovul</i>	—	<i>imrovul</i>	—	—	—
<i>urpon</i>	<i>unrpon</i>	—	—	<i>unpon</i>	<i>aunpon</i>	<i>anpon</i>	<i>anbon</i>

6.1.2.3 Irregular root mutation

There is a residual set of verbs which do not behave exactly as we would expect in terms of their root-initial modification patterns from what has just been described. The following sets of verbs can therefore be considered as exhibiting irregular patterns.

(i) *Era* 'stay'

Although *era* was listed in Table 6.3 as a fully regular strong verb, it alternates with an irregular pattern by which the regular accretion of initial *a* does not take place, though the prenasalisation and associated changes all apply regularly. This means that the basic root *era* alternates in modified root environments with both the regular form *ada* and irregular *eda*. We therefore find the following third person singular recent past and future forms of this verb:

<i>c-era</i>	<i>c-ada ~ c-eda</i>
3SG:RECPAST-BR:stay	3SG:FUT-MR:stay
'(s)he stayed'	'(s)he will stay'

- (ii) *Elei* 'scratch', *eni* 'eat', *erek* 'ascend', *opolosi* 'follow' and *oprei* 'remove from earth oven'

These strong verbs idiosyncratically derive their modified root form by adding an accretive *q-* at the beginning of their roots, with no further change in the shape of the root. We therefore find the correspondences between root forms that are set out in Table 6.5. Contrast the following forms, inflected again for the third person singular recent past and future tenses:

<i>c-elei</i>	<i>ce-qelei</i>
3SG:RECPAST-BR:scratch	3SG:FUT-MR:scratch
'(s)he scratched'	'(s)he will scratch'
<i>c-opolosi</i>	<i>co-qopolosi</i>
3SG:RECPAST-BR:follow	3SG:FUT-MR:follow
'(s)he followed'	'(s)he will follow'

Table 6.5 Irregular strong verbs with accretive *q-* in modified roots

<i>Basic root</i>	<i>Modified root</i>	
<i>elei</i>	<i>qelei</i>	'scratch'
<i>eni</i>	<i>qeni</i>	'eat'
<i>erek</i>	<i>qerek</i>	'ascend'
<i>opolosi</i>	<i>qopolosi</i>	'follow'
<i>oprei</i>	<i>qoprei</i>	'remove from earth oven'

- (iii) *Evida* 'look after'

Finally, the strong verb *evida* 'look after' has unpredictable modified root *avida*. The expected form, of course, would be **abida*. Thus:

<i>c-evida</i>	<i>c-avida</i>
3SG:RECPAST-BR:look.after	3SG:FUT-MR:look.after
'(s)he looked after'	'(s)he will look after'

6.2 Inflectional prefixes

Inflectional prefixes in Ura mark a variety of subject pronominal categories in conjunction with tense-aspect-mood categories, as well as a variety of other inflectional categories, including polarity. As in Sye (Crowley 1998a:87–102), Ura makes a clear distinction between inflectional prefixes for verbs which mark a verb with a new subject, as against a verb which has the same subject as a preceding verb.

6.2.1 Overview

The overall morphotactic structure of inflectional prefixes on Ura verbs is the same as we find in Sye (Crowley 1998a:85), i.e.

SUBJECT (PRIOR PAST) (ITERATIVE) (NEGATIVE) (*EM*-) STEM

This means that verbs are obligatorily marked by means of prefixes that express the full range of subject categories, along with an optional prior past marker, a following optional iterative marker, then an optional negative marker. Intervening between these prefixes and the root is an additional optional marker which, for the sake of convenience for the time being, will be referred to as the *EM*- morpheme.

All inflectional categories on Ura verbs are effectively marked discontinuously, in that each category involves a combination of a morphologically unanalysable prefix, and the choice between the basic or modified form of the verb roots described in §6.1. The element *EM*- is also found in some inflectional paradigms occupying a morphotactically distinct slot (§6.2.2.3), so these inflectional categories will need to be described as having tripartite discontinuous marking, just as has been found for Sye (Crowley 1998a:108–114).

6.2.2 Prefix sets

6.2.2.1 First-order prefixes

Seven separate sets of first-order prefixes have been attested in Ura.¹ Six of these express the full range of subject pronominal categories, while the seventh only has second person exponents, as it expresses an imperative meaning. There is one set of inflectional prefixes for new subjects, and a separate prefix that is found on non-initial verbs where the subject is shared with a fully inflected initial verb.

6.2.2.1.1 New subjects

The morphological behaviour of each of the first order sets of inflectional prefixes found on verbs expressing new subjects is described in turn below.

(i) Imperative

There is an inflectional distinction in Ura between singular and plural imperatives, which is expressed by means of prefixes that are attached to the basic form of the root. The singular imperative is marked by zero prefixation, which is the only inflectional category in the verbal prefixing system that is marked by zero. The plural imperative is marked by the prefix *ir*-. Thus:

<i>Ø</i> -eni	<i>ir</i> -eni
SG:IMP-BR:eat	PL:IMP-BR:eat
'you (one) eat it!'	'you (all) eat it!'

¹ Crowley (1998a:97–98) includes an additional set of first-order prefixes in Sye, expressing what is referred to as the counterassertive. This category is attested very infrequently in Sye, and for the most part appears only in spontaneous conversational—rather than elicited—data. Because it was so difficult to elicit substantial amounts of narrative textual data or to control the elicitation situation with elderly Ura speakers, I was unable to elicit forms corresponding to this paradigm in Ura. However, I would be unwilling to conclude that the lack of such forms in my corpus necessarily points to a reduction in the number of sets of first-order inflectional prefixes in Ura in comparison to Sye (though this may, in fact, be a correct interpretation).

With roots beginning with *t-*, the resulting sequence of underlying *rt* over the morpheme boundary in the plural imperative is realised as *hd* (§4.5.1). Thus:

<i>Ø-tani</i>	<i>ih-dani</i>
SG:IMP-BR:take	PL:IMP-BR:take
'you (one) eat it!'	'you (all) take it!'

The verbs *venim* 'come' and *va* 'go' have unpredictable singular imperative forms (as already mentioned in §6.1.2.2). The verb *venim* unpredictably loses the initial consonant, while *va* unpredictably adds initial *i-*. The plural imperatives of these verbs are quite regular. Thus:

<i>enim</i>	<i>ir-venim</i>
SG:IMP:come	PL:IMP-BR:come
'you (one) come!'	'you (all) come!'
<i>iva</i>	<i>ir-va</i>
SG:IMP:go	PL:IMP-BR:go
'you (one) go!'	'you (all) go!'

(ii) Recent past

The recent past expresses simple (i.e. non-durative and non-habitual) actions in which the event took place relatively recently in the past and which still pertain in some way at the time of utterance. It also expresses a process begun in the recent past, resulting in a change of state that is manifest in the present. This category can co-occur with the addition of the completive suffix *-ye* (§6.4). Thus:

Neveg c-etop-ye.
 food 3SG:RECPAST-BR:cook-PERF
 'The food is already cooked.'

Recent past prefixes are added to the basic form of the verb root. Table 6.6 sets out the recent past prefixes which are found with a consonant-initial verb root. In the first person plural, the forms *qur-* and *ur-* are competing variants, as also are the forms *ci-* and *i-* in the third person singular, and *cir-* and *ir-* in the third person plural. While *qur-* and *ur-* seem to be equally frequently attested, the most frequently encountered third person singular prefix is *ci-* rather than *i-*, while in the plural, *ir-* is far more frequently encountered than *cir-*.

Table 6.6 Preconsonantal recent past prefixes

	SG	PL
1	yau-	INC (q)ur-
		EXC qimir-
2	ki-	qir-
3	(c)i-	(c)ir-

Before the non-rounded vowels *i-*, *e-* and *a-*, the first person prefix regularly takes the shape *yaw-*. Before *u-* we find instead the allomorph *ya-*, while before *o-* we find either *yaw-* or *y-* in free variation. The remaining vowel-final prefixes *ki-* and *(c)i-* regularly lose the final vowel when the following root begins with a vowel (§4.5.1). Sequences of *rt* which arise over a morpheme boundary in the third person plural are resolved as *hd* (§4.5.1); with other *r*-final prefixes, however, the resulting sequence of *-rt-* remains unmodified. The first person plural exclusive prefix *qimir-* also optionally loses the vowel of the final syllable when the following verb begins with a vowel, as provided for in the general rules set out in §4.5.1. We therefore find paradigms such as those set out in Table 6.7.

Table 6.7 Recent past paradigms

	<i>venim</i> 'come'	<i>tani</i> 'take'	<i>eni</i> 'eat'	<i>ubam</i> 'cook'	<i>obu</i> 'do'
1SG	<i>yau-venim</i>	<i>yau-tani</i>	<i>yaw-eni</i>	<i>ya-ubam</i>	<i>y(aw)-obu</i>
2SG	<i>ki-venim</i>	<i>ki-tani</i>	<i>k-eni</i>	<i>k-ubam</i>	<i>k-obu</i>
3SG	<i>(c)i-venim</i>	<i>(c)i-tani</i>	<i>(c)-eni</i>	<i>(c)-ubam</i>	<i>(c)-obu</i>
1PL.INC	<i>(q)ur-venim</i>	<i>(q)ur-tani</i>	<i>(q)ur-eni</i>	<i>(q)ur-ubam</i>	<i>(q)ur-obu</i>
1PL.EXC	<i>qimir-venim</i>	<i>qimir-tani</i>	<i>qim(i)r-eni</i>	<i>qim(i)r-ubam</i>	<i>qim(i)r-obu</i>
2PL	<i>qir-venim</i>	<i>qir-tani</i>	<i>qir-eni</i>	<i>qir-ubam</i>	<i>qir-obu</i>
3PL	<i>(c)ir-venim</i>	<i>(c)ih-dani</i>	<i>(c)ir-eni</i>	<i>(c)ir-ubam</i>	<i>(c)ir-obu</i>

(iii) *Distant past*

As the name suggests, this is a category which refers to events which took place further ago than the recent past. The prefixes set out in Table 6.8 mark the distant past when attached to the basic root form of the verb and the following verb begins with a consonant. In the plural, this paradigm is identical to that of the recent past, so it is only in the singular that a contrast is made between these two categories of past tense. In glosses, therefore, a distinction is made between RECPAST and DISTPAST only in the singular, with plural categories being glossed indeterminately simply as PAST.² Thus, compare the following:

<i>yau-venim</i>	<i>yaumi-venim</i>	<i>(c)ir-venim</i>
1SG:RECPAST-BR:come	1SG:DISTPAST-BR:come	3PL:PAST-BR:come
'I came (a short while ago)'	'I came (a long while ago)'	'they came (at an indeterminate time in the past)'

The third person singular distant past is realised as \emptyset - before roots beginning with *i-*, while it appears as *y-* before all other vowels, and as *i-* or *yi-* in free variation before consonants. The other prefixes regularly lose their final vowels before vowel-initial verbs, as determined by the general morphophonemic rules set out in §4.5.1. The realisation of the distant past markers with a variety of verb roots is illustrated by the singular inflected forms presented in Table 6.9.

² Ura differs from Sye in that there is a distinction between the recent past and distant past for all pronominal subject categories (Crowley 1998a:94–95).

Table 6.8 Preconsonantal singular distant past prefixes

	SG		PL
1	<i>yaumi-</i>	INC	<i>(q)ur-</i>
		EXC	<i>qimir-</i>
2	<i>kami-</i>		<i>qir-</i>
3	<i>(y)i-</i>		<i>(c)ir-</i>

Table 6.9 Singular distant past paradigms

	<i>venim</i> 'come'	<i>tani</i> 'take'	<i>ovli</i> 'say'	<i>eni</i> 'eat'	<i>ubam</i> 'cook'	<i>ip</i> 'go down'
1SG	<i>yaumi-venim</i>	<i>yaumi-tani</i>	<i>yaum-ovli</i>	<i>yaum-eni</i>	<i>yaum-ubam</i>	<i>yaum-ip</i>
2SG	<i>kami-venim</i>	<i>kami-tani</i>	<i>kam-ovli</i>	<i>kam-eni</i>	<i>kam-ubam</i>	<i>kam-ip</i>
3SG	<i>(y)i-venim</i>	<i>(y)i-tani</i>	<i>y-ovli</i>	<i>y-eni</i>	<i>y-ubam</i>	Ø- <i>ip</i>

(iv) *Optative*

This category refers to events which might be realised, but which probably will not be realised. We therefore find examples such as the following which involve this category:

Kap-eni *navucvuk.*

2SG:OPT-BR:eat bread

'You ought to eat bread.'

Wi *p-ergi* *sin* *nalinowe?*

who 3SG:OPT-BR:smell excrement dog

'Who would want to smell dog excrement?'

This category is expressed by the forms set out in Table 6.10 with verb roots that begin with a consonant, with the verb appearing in its basic root form. These prefixes undergo the same kinds of allomorphic variation that we find with recent past prefixes, as described above, resulting in the paradigms presented in Table 6.11.

Table 6.10 Preconsonantal optative prefixes

	SG		PL
1	<i>yaupi-</i>	INC	<i>qispir-</i>
		EXC	?
2	<i>kapi-</i>		<i>qipir-</i>
3	<i>pi-</i>		<i>pir-</i>

(v) *Subjunctive*

This category is not well attested in Ura—and it is very uncommon in my Sye corpus as well—though exponents of the same prefix series set out in Table 6.11 have also been attested with a following modified form of the root to express a subjunctive event, expressing a wish that something might happen, for example:

Table 6.11 Optative paradigms

	<i>venim</i> 'come'	<i>tani</i> 'take'	<i>ovli</i> 'say'	<i>eni</i> 'eat'	<i>ubam</i> 'cook'
1SG	<i>yaupi-venim</i>	<i>yaupi-tani</i>	<i>yaup-ovli</i>	<i>yaup-eni</i>	<i>yaup-ubam</i>
2SG	<i>kapi-venim</i>	<i>kapi-tani</i>	<i>kap-ovli</i>	<i>kap-eni</i>	<i>kap-ubam</i>
3SG	<i>pi-venim</i>	<i>pi-tani</i>	<i>p-ovli</i>	<i>p-eni</i>	<i>p-ubam</i>
1PL.INC	<i>qispir-venim</i>	<i>qispih-dani</i>	<i>qisp(i)r-ovli</i>	<i>qisp(i)r-eni</i>	<i>qisp(i)r-ubam</i>
1PL.EXC	?	?	?	?	?
2PL	<i>qipir-venim</i>	<i>qipih-dani</i>	<i>qip(i)r-ovli</i>	<i>qip(i)r-eni</i>	<i>qip(i)r-ubam</i>
3PL	<i>pir-venim</i>	<i>pih-dani</i>	<i>pir-ovli</i>	<i>pir-eni</i>	<i>pir-ubam</i>

qipir-amli

2PL:SUBJ-MR:say

'I wish that you would all say it'

This can be compared with the same prefix with a following basic form of the root, which expresses an optative meaning:

qipir-ovli

2PL:OPT-BR:say

'you all ought to say it'

(vi) *Future*

The future—which is associated with the modified rather than the basic form of the root—is marked by a set of prefixes that exhibit a somewhat wider range of phonologically conditioned variation than we find with the inflectional categories already described. Several of the prefixes exhibit free variation, e.g. *ya-* and *yau-* in the first person singular, *ci-* and *i-* in the third person singular, *qura-* and *ura-* in the first person inclusive plural, and *cira-* and *ira-* in the third person plural.

When the verb root begins with *na-*, the forms of the future prefixes are set out in Table 6.12. Table 6.13 sets out the allomorphs that we find with the consonants *q-* or *d-*, or *n-* followed by a vowel other than *a*, with the symbol V indicating that the vowel of the prefix harmonises with the vowel of the first syllable of the verb root. The prefixes in Table 6.14 are those which are found with a following *a-*, while Table 6.15 sets out the allomorphs that we find with other initial vowels. Table 6.16 illustrates the allomorphic variation in future tense prefixes with a representative sample of verbs.

Table 6.12 Future tense prefixes before *na-*

	SG		PL
1	<i>ya(u)-</i>	INC	<i>(q)ura-</i>
		EXC	<i>qimra-</i>
2	<i>ki-</i>		<i>qira-</i>
3	<i>(c)i-</i>		<i>(c)ira-</i>

Table 6.13 Future tense prefixes before CV-

	SG		PL
1	<i>ya(u)-</i>	INC	<i>(q)urV-</i>
		EXC	<i>qimrV-</i>
2	<i>ki-/kV-</i>		<i>qirV-</i>
3	<i>(c)i-/ (c)V</i>		<i>(c)irV-</i>

Table 6.14 Future tense prefixes before *a-*

	SG		PL
1	<i>y(aw)-</i>	INC	<i>(q)ur-</i>
		EXC	<i>qimr-</i>
2	<i>k-</i>		<i>qir-</i>
3	<i>(c)-</i>		<i>(c)ir-</i>

Table 6.15 Future tense prefixes before *e-* or *i-*

	SG		PL
1	<i>yaw-</i>	INC	<i>(q)ur-</i>
		EXC	<i>qimr-</i>
2	<i>k-</i>		<i>qir-</i>
3	<i>(c)-</i>		<i>(c)ir-</i>

Table 6.16 Illustration of future tense allomorphic variation

	<i>asor</i> 'shout'	<i>obu</i> 'do'	<i>taro</i> 'think'	<i>eni</i> 'eat'	<i>arap</i> 'sit'	<i>era</i> 'stay'
1SG	<i>ya(u)-nasor</i>	<i>ya(u)-nobu</i>	<i>ya-daro</i>	<i>ya-qeni</i>	<i>y(aw)-adap</i>	<i>yaw-eda</i>
2SG	<i>ki-nasor</i>	<i>ki-nobu</i>	<i>ki-daro</i>	<i>ki-qeni</i>	<i>k-adap</i>	<i>k-eda</i>
		~ <i>ko-nobu</i>	~ <i>ka-daro</i>	~ <i>ke-qeni</i>		
3SG	<i>(c)i-nasor</i>	<i>(c)i-nobu</i>	<i>(c)i-daro</i>	<i>(c)i-qeni</i>	<i>(c)-adap</i>	<i>(c)-eda</i>
		~ <i>(c)o-nobu</i>	~ <i>(c)a-daro</i>	~ <i>(c)e-qeni</i>		
1PL.INC	<i>(q)ura-nasor</i>	<i>(q)uro-nobu</i>	<i>(q)ura-daro</i>	<i>(q)ure-qeni</i>	<i>(q)ur-adap</i>	<i>(q)ur-eda</i>
1PL.EXC	<i>qimra-nasor</i>	<i>qimro-nobu</i>	<i>qimra-daro</i>	<i>qimre-qeni</i>	<i>qimr-adap</i>	<i>qimr-eda</i>
2PL	<i>qira-nasor</i>	<i>qiro-nobu</i>	<i>qira-daro</i>	<i>qire-qeni</i>	<i>qir-adap</i>	<i>qir-eda</i>
3PL	<i>(c)ira-nasor</i>	<i>(c)iro-nobu</i>	<i>(c)ira-daro</i>	<i>(c)ire-qeni</i>	<i>(c)ir-adap</i>	<i>(c)ir-eda</i>

It should be noted that the optional loss of the initial consonant with the third person singular future prefix *(c)i-* means that it is possible for a vowel-initial verb root to be marked by means of zero prefixation, with the inflectional category only being overtly marked by means of the modified form of the root. Thus, contrast the following zero-marked categories, which are distinguished only by the alternation in the form of the root:

<i>Ø-eveg</i>	<i>Ø-abeg</i>
2SG:IMP-BR:eat	3SG:FUT-MR:eat
'eat!'	'(s)he will eat'

6.2.2.1.2 *Echo subject prefix*

The prefixes described in §6.2.2.1.1 are those which are used when a verb is introduced for the first time within a sentence. However, there is separate inflectional marking in Ura when a verb follows another verb in a sentence and the two share the same subject categories. This section will deal with only the morphological shapes of the echo subject marker. The syntactic behaviour of this form will be described in more detail in §8.4.1.

In Sye, there is a set of echo subject prefixes which make a restricted set of inflectional distinctions compared to new subject prefixes in that echo subject prefixes do not make a full set of tense distinctions, with considerable collapsing together of inflectional categories on verbs carrying echo subject markers (Crowley 1998a:100–102). Subject categories with echo verbs in Sye are also collapsed into a simple three-way number distinction, rather than the nine-way set of pronominal contrasts that are expressed on initial verbs.

The system of echo subject markers in Ura has undergone even greater reduction than we find in Sye. There is no longer any distinction with echo verbs for any inflectional category, so there is only a single echo subject category in the language. This prefix varies allomorphically as set out in Table 6.17, which indicates that before vowels (whether these are the initial segments of a basic or a modified root) we find *m-*. With roots beginning with the voiced stops *q-* and *d-* (which we only find in modified root environments), we find *mV-*, where the vowel harmonises with the vowel of the initial syllable of the verb root. With roots beginning with *w-*, the echo subject marker alternates freely between *mi-* and *mu-*. With all remaining categories of verbs, the echo subject marker has the invariant shape *mi-*. The following root on a verb carrying an echo subject marker can be in either the basic or modified root form, depending on which root form is associated with the inflectional prefix on the initial verb. Table 6.18 illustrates this allomorphic variation with a representative sample of verbs.

Table 6.17 Echo subject prefixes

<i>m-</i>	before vowels
<i>mV-</i>	before <i>qV-</i> and <i>dV-</i>
<i>mu-/mi-</i>	before <i>w-</i>
<i>mi-</i>	elsewhere

Although the syntax of echo verb constructions in Ura is described in more detail in §8.4.1, the following examples are presented to illustrate the primary coordinating function of this construction:

<i>ci-va</i>	<i>m-arap</i>	<i>ur-ebenim</i>	<i>m-adap</i>
3SG:RECPAST-BR:go	ES-BR:sit.down	1PL.INC:FUT-MR:come	ES-MR:sit.down
'(s)he came and sat down'		'we will both come and sit down'	

Table 6.18 Verbs carrying echo subject prefixes

		<i>Basic root environment</i>	<i>Modified root environment</i>
<i>arufa</i>	'sing'	<i>m-arufa</i>	<i>mi-narufa</i>
<i>arap</i>	'sit'	<i>m-arap</i>	<i>m-adap</i>
<i>erek</i>	'ascend'	<i>m-erek</i>	<i>me-qerek</i>
<i>opolosi</i>	'follow'	<i>m-opolosi</i>	<i>mo-qopolosi</i>
<i>taro</i>	'think'	<i>mi-taro</i>	<i>ma-daro</i>
<i>toqorwa</i>	'laugh'	<i>mi-toqorwa</i>	<i>mo-doqorwa</i>
<i>wahlei</i>	'step on'	<i>mu-wahlei ~ mi-waheli</i>	<i>mu-wahlei ~ mi-wahlei</i>

<i>ur-eba</i>	<i>mo-qopolosi</i>	<i>c-eba</i>	<i>me-qeni</i>
1PL.INC:FUT-MR:go	ES-MR:follow	3SG:FUT-MR:go	ES-MR:eat
'we will go and follow it'		'(s)he will go and eat it'	
<i>cem-eba</i>	<i>ma-dahlini</i>	<i>ir-va</i>	<i>mi-tahlini</i>
3SG:PRES-MR:go	ES-MR:kill	3PL:PAST-BR:go	ES-BR:kill
'(s)he is going and killing it'		'they went and killed it'	

6.2.2.2 *Second-, third- and fourth-order prefixes*

A series of post-subject prefixes have been attested in Ura, appearing in the order PRIOR PAST + ITERATIVE + NEGATIVE, just as we find in Sye (Crowley 1998a:103–106). The forms and functions of the three prefixes in Ura are described in turn below.

(i) *Prior past*

The prior past marker has the following forms:

ehm- before vowels

ehmi- before consonants

It can be used with preceding recent or past tense markers, as follows:

<i>kam-ehm-arufa</i>	<i>y-ehm-ovocor</i>
2SG:DISTPAST-PRIOR-BR:sing	3SG:DISTPAST-PRIOR-BR:walk
'you had sung'	'(s)he had walked'

(ii) *Iterative*

The iterative marker has been attested with the following allomorphic variation in Ura:

oum- before vowels

oumi- before consonants

This prefix expresses the idea that an action is repeated, e.g.

Yaw-oum-arufa.

1SG:RECPAST-IT-BR:sing

'I sang again.'

It can also be used to indicate that an action is performed back to the starting point, e.g.

Ur-eba *ra* *nobuwa* *m-oum-ebenim* *u-dahlwa* *balwalip*.
 1PL.INCL:FUT-MR:go GOAL hill ES-IT-MR:come LOC-village afternoon
 'We will go to the hill and come back to the village in the afternoon.'

Ir-va *u-dohmus* *m-oumi-venim*.
 3PL:PAST-BR:go LOC-garden ES-IT-BR:come
 'They went to the garden and came back.'

(iii) Negative

A fourth order of inflectional prefixes has been attested in Ura, expressing the negative. There are two different forms of the negative prefix, with one form being used in association with a verb in the future tense, and the second being used with all other inflectional categories. The basic form of the non-future form of the negative prefix is *etu-*, and this varies in its shape allomorphically as follows:

etu- before consonants

etw- before vowels

The future form of the negative prefix has the basic shape *etwi-*, and this varies allomorphically as follows:

etw- before vowels

etwV- before *qV-* and *dV-*

etwi- elsewhere³

We therefore find examples such as those set out in Table 6.19, with the verbs carrying third person singular subject marking.

Table 6.19 Verbs inflected for the negative

		<i>Distant past</i>	<i>Future</i>
<i>arufa</i>	'sing'	<i>y-etw-arufa</i>	<i>c-etwi-narufa</i>
<i>arap</i>	'sit'	<i>y-etw-arap</i>	<i>c-etw-adap</i>
<i>erek</i>	'ascend'	<i>y-etw-erek</i>	<i>c-etwe-qerek</i>
<i>opolosi</i>	'follow'	<i>y-etw-opolosi</i>	<i>c-etwo-qopolosi</i>
<i>taro</i>	'think'	<i>y-etu-taro</i>	?
<i>toqorwa</i>	'laugh'	<i>y-etu-toqorwa</i>	<i>c-etwo-doqorwa</i>
<i>wahlei</i>	'step on'	?	?

It should be noted that the negative can also combine with the imperative (§6.2.2.1.1), in which case a prohibitive meaning is expressed. Compare, therefore, the following:

Ø-eni

2SG:IMP-BR:eat

'eat it!'

Ø-etw-eni

2SG:IMP-NEG-BR:eat

'don't eat it!'

³ For forms beginning with *w-* it could not be determined whether they begin with *etwi-* or, following the pattern encountered with the echo subject prefix, *etwu-*.

ih-deti

2PL-BR: return

'you (all) return!'

ir-etu-teti

2PL-NEG-BR: return

'don't (you all) return!'

The ordering of the iterative and the negative prefixes with respect to each other as described in this section is illustrated by the following example:

*Ir-oum-etw-ocsi**nimgen sai somu.*

3PL:PAST-IT-NEG-BR: see time one more

'They did not see it any more.'

6.2.2.3 Fifth-order prefix

There is an additional prefix position in Ura which appears between the negative prefix and the verb root. The prefix which occupies this slot varies freely in shape between *em-* and *am-* when there is a following vowel. Before verb roots beginning with *qV-* and *dV-*, the prefix appears as *emV-* or *amV-*, and the final vowel of the prefix—symbolised as *V*—harmonises with the vowel of the initial syllable of the verb root. Finally, with roots beginning with any other consonant, this prefix has the shape *emi-* or *ami-*. This allomorphic variation is set out in Table 6.20, and it is illustrated in the forms presented in Table 6.21.

Table 6.20 Realisations of the fifth-order prefix

<i>em-</i> ~ <i>am-</i>	before vowels
<i>emV-</i> ~ <i>amV-</i>	before <i>-qV</i> and <i>-dV</i>
<i>emi-</i> ~ <i>ami-</i>	elsewhere

Table 6.21 Verbs carrying the fifth-order prefix

		Basic root	Modified root
<i>asor</i>	'shout'	<i>-em-asor</i> ~ <i>-am-asor</i>	<i>-em-nasor</i> ~ <i>-am-nasor</i>
<i>erek</i>	'go up'	<i>-em-erek</i> ~ <i>-am-erek</i>	<i>-eme-qerek</i> ~ <i>-ame-qerek</i>
<i>taro</i>	'think'	<i>-emi-taro</i> ~ <i>-ami-taro</i>	<i>-ema-daro</i> ~ <i>-ama-daro</i>
<i>yevi</i>	'pull'	<i>-emi-yevi</i> ~ <i>-ami-yevi</i>	<i>-emi-yevi</i> ~ <i>-ami-yevi</i>

In Ura—as in Sye (Crowley 1998a:106–108)—this prefix presents a serious analytical difficulty in that, while it has a definable phonological shape and it occupies a distinct morphotactic slot, it has no definable meaning, and it performs no consistent grammatical function. Moreover, there are some inflectional categories involving this form where the boundary between this morpheme and a preceding morpheme is obscured by irregularity. In fact, in some cases the morpheme even has a zero manifestation, though there is a good case to be made that the morpheme is present nevertheless. Clearly, then, an analytical entity which potentially has no phonological manifestation, no definable grammatical function and no semantic function is a very unusual 'morpheme' indeed.

There are several inflectional categories which have been attested in Ura as involving *em-/am-* in their expression, along some of the prefix sets described in §6.2.2.1.1, and the basic and the modified forms of the root respectively. These inflectional categories can therefore be analysed as involving discontinuous morphological marking involving three elements, as summarised in Table 6.22. Data from Sye suggests that there may be several other inflectional categories expressed by additional combinations of these three morphological elements (Crowley 1998a:113–114). However, these categories are all fairly infrequently encountered in Sye and it has not proved possible to elicit parallel paradigms in Ura.⁴

Table 6.22 Tripartite discontinuous inflectional marking

<i>Dependent past</i>	Distant past + <i>EM-</i> + basic root
<i>Past habitual</i>	Distant past + <i>EM-</i> + modified root
<i>Present</i>	Recent past + <i>EM-</i> + modified root
<i>Past continuous</i>	Recent past + <i>EM-</i> + basic root

The dependent past expresses events in the distant past which are seen as taking place over a long period of time, or which took place while some other event was taking place. The distant past is expressed by means of the morphotactically complex forms set out in Table 6.23, which represent a combination of distant past prefixes and the fifth-order prefix, with the following verb appearing in its basic root form. We therefore find examples such as the following:

y-emi-taro	y-am-anbut	
3SG:DISTPAST- <i>EM</i> -BR:think		3SG:DISTPAST- <i>EM</i> -BR:angry
‘(while) (s)he was thinking’		‘(while) (s)he was angry’

Table 6.23 Dependent past and past habitual prefixes

	SG		PL
1	<i>yaumem-</i> ~ <i>yaumam-</i>	INC	<i>(q)urem-</i> ~ <i>(q)uram-</i>
		EXC	<i>qim(i)rem-</i> ~ <i>qim(i)ram-</i>
2	<i>kamem-</i> ~ <i>kamam-</i>		<i>qirem-</i> ~ <i>qiram-</i>
3	<i>yem-</i> ~ <i>yam-</i>		<i>(c)irem-</i> ~ <i>(c)iram-</i>

The past habitual is expressed by means of exactly the same sequences of prefixes as the dependent past as set out in Table 6.23, with the difference between the two being expressed exclusively by means of the modified root for the past habitual, in contrast to the basic form of the root that we find with the dependent past. This category expresses the

⁴ I would not want this to be interpreted as necessarily meaning that Ura lacks the categories of realis conditional, irrealis conditional which are found in Sye, though this is still a possible interpretation of the comment that I have just made. Given the situation in the field, I simply did not feel confident about my elicitation of data in this area, and the limited amount of spontaneous speech that I was able to record and analyse in Ura did not provide any exponents from such paradigms.

idea that an event takes place in the distant past on a regular basis. The examples just presented can therefore be contrasted with the following:

<i>y-em-adap</i>	<i>y-ema-da-i</i>
3SG:DISTPAST-EM-MR:sit	3SG:DISTPAST-EM-MR:hit-3SG
'(s)he used to sit'	'(s)he used to hit him/her'

The fact that this fifth-order prefix needs to be recognised as occupying a distinct morphotactic slot between the negative prefix and the root is indicated by the fact that the negative of the dependent past and the past habitual involves morphotactically discontinuous marking with an intervening negative prefix. It should be noted that when the negative prefix is present, the *em-* marker loses its initial vowel to become simply *m-*, as in the following:

<i>y-etu-m-adap</i>	<i>y-etu-ma-dai</i>
3SG:DISTPAST-NEG-EM-MR:sit	3SG:DISTPAST-NEG-EM-MR:hit
'(s)he used not to sit'	'(s)he used not to hit'

When a verb carrying echo subject marking appears after an initial verb that is marked for either of these discontinuously marked inflectional categories, the subsequent verbs optionally carry the same fifth-order prefix. We therefore find examples such as the following:

<i>Y-em-era</i>	<i>yuwi</i>	<i>m-(em-)ip</i>	<i>m-(em-)omrok-gi.</i>
3SG:DISTPAST-EM-BR:stay	there	ES-EM-BR:go.down	ES-EM-BR:steal-TR
'(S)he stayed there and went down and stole it.'			

The present tense involves particular difficulties of morphological description. Before noting the specific nature of the problem, I will set out the forms which are involved in the expression of the present tense in the affirmative. There are four different sets of phonologically conditioned present tense prefixes, all of which are used in conjunction with the modified form of the verb root. The most frequently encountered allomorphs of the present tense prefixes are set out in Table 6.24. These are the forms that appear before a root beginning with *n-* and a following non-front vowel. In the first person singular, the variants *ya-* and *yau-* are in free variation, though the allomorph *ya-* is the one that is most frequently encountered. The forms in Table 6.25 are found when the following root begins with *n-* followed by a front vowel, with the forms *ya-* and *yawe-* again being in free variation in the first person singular. Again, the shorter allomorph is more frequently attested. Table 6.26 presents the allomorphs of the present tense markers that are encountered when the following root begins with any consonant other than *n-* which is followed by a non-front vowel. Finally, we find the prefixes set out in Table 6.27 when the verb root begins with a consonant other than *n-* when there is a following front vowel. The distribution of these various allomorphs of the present tense is exemplified by the forms set out in Table 6.28.

Table 6.24 Present tense prefixes before *na-/no-/nu-*

	SG		PL
1	<i>ya(u)-</i>	INC	<i>(q)ura-</i>
		EXC	<i>qimra-</i>
2	<i>ka-</i>		<i>qira-</i>
3	<i>(c)a-</i>		<i>(c)ira-</i>

Table 6.25 Present tense prefixes before *ne-/ni-*

	SG		PL
1	<i>ya(we)-</i>	INC	<i>(q)ure-</i>
		EXC	<i>qimre-</i>
2	<i>ke-</i>		<i>qire-</i>
3	<i>(c)e-</i>		<i>(c)ire-</i>

Table 6.26 Present tense prefixes before (C)*a-*

	SG		PL
1	<i>yam</i> ⁵	INC	<i>(q)uram-</i>
		EXC	<i>qimram-</i>
2	<i>kam-</i>		<i>qiram-</i>
3	<i>(c)am-</i>		<i>(c)iram-</i>

Table 6.27 Present tense prefixes before (C)*e-/*(C)*i-*

	SG		PL
1	<i>yam-</i>	INC	<i>(q)urem-</i>
		EXC	<i>qimrem-</i>
2	<i>kem-</i>		<i>qirem-</i>
3	<i>(c)em-</i>		<i>(c)irem-</i>

On the basis of the evidence presented so far, these prefixes would appear to be not further segmentable morphologically. If the prefix in a form such as *yam-daro* 'I am thinking' were to be analysed as being morphotactically complex, it would be necessary to posit a considerable amount of morphological irregularity in order to account for the unpredictable realisation of *yau-* + *em-* as *yam-*. Moreover, if we were to insist that the present is expressed by means of tripartite morphotactic marking, it would be necessary to

⁵ The forms in this paradigm contain the element *m-*, which is clearly cognate with a morphotactically separate prefix which discontinuously marks the present tense in Sye. While the separate status of this form as a prefix in Sye is clearly indicated by the fact that the negative prefix intervenes between the two elements of the present tense marker, the behaviour of these prefixes in Ura in the negative has not yet been established.

Table 6.28 Illustration of present tense affirmative allomorphic variation

	<i>asor</i> 'shout'	<i>obu</i> 'do'	<i>ubam</i> 'cook'	<i>elwa</i> 'vomit'	<i>imis</i> 'die'
1SG	<i>ya(u)-nasor</i>	<i>ya(u)-nobu</i>	<i>ya(u)-nubam</i>	<i>ya(we)-nelwa</i>	<i>ya(we)-nimis</i>
2SG	<i>ka-nasor</i>	<i>ka-nobu</i>	<i>ka-nubam</i>	<i>ke-nelwa</i>	<i>ke-nimis</i>
3SG	<i>(c)a-nasor</i>	<i>(c)a-nobu</i>	<i>(c)a-nubam</i>	<i>(c)e-nelwa</i>	<i>(c)e-nimis</i>
1PL.INC	<i>(q)ura-nasor</i>	<i>(q)ura-nobu</i>	<i>(q)ura-nubam</i>	<i>(q)ure-nelwa</i>	<i>(q)ure-nimis</i>
1PL.EXC	<i>qimra-nasor</i>	<i>qimra-nobu</i>	<i>qimra-nubam</i>	<i>qimre-nelwa</i>	<i>qimre-nimis</i>
2PL	<i>qira-nasor</i>	<i>qira-nobu</i>	<i>qira-nubam</i>	<i>qire-nelwa</i>	<i>qire-nimis</i>
3PL	<i>(c)ira-nasor</i>	<i>(c)ira-nobu</i>	<i>(c)ira-nubam</i>	<i>(c)ire-nelwa</i>	<i>(c)ire-nimis</i>

	<i>taro</i> 'think'	<i>arap</i> 'sit'	<i>eni</i> 'eat'	<i>era</i> 'stay'
1SG	<i>yam-daro</i>	<i>yam-adap</i>	<i>yam-qeni</i>	<i>yem-eda</i>
2SG	<i>kam-daro</i>	<i>kam-adap</i>	<i>kem-qeni</i>	<i>kem-eda</i>
3SG	<i>(c)am-daro</i>	<i>(c)am-adap</i>	<i>(c)em-qeni</i>	<i>(c)em-eda</i>
1PL.INC	<i>(q)uram-daro</i>	<i>(q)uram-adap</i>	<i>(q)urem-qeni</i>	<i>(q)urem-ede</i>
1PL.EXC	<i>qimram-daro</i>	<i>qimram-adap</i>	<i>qimrem-qeni</i>	<i>qimrem-eda</i>
2PL	<i>qiram-daro</i>	<i>qiram-adap</i>	<i>qirem-qeni</i>	<i>qirem-eda</i>
3PL	<i>(c)iram-daro</i>	<i>(c)iram-adap</i>	<i>(c)irem-qeni</i>	<i>(c)irem-eda</i>

argue for an unpredictable zero-realisation of *em-* in forms such as *ya(u)-nasor* 'I am shouting', i.e. *yau-Ø-nasor*. While there is a considerable amount of irregularity in the realisation of certain combinations of first- and fifth-order prefixes in the present tense in Sye (Crowley 1998a:108–112), it is clear that there is even more irregularity in Ura, to the point where it might seem tempting to abandon this kind of analysis altogether and simply treat these prefixes as being not further analysable.

However, the behaviour of these paradigms in the negative in Ura indicates very clearly that the present tense markers should be treated as morphotactically complex, because the negative marker appears between the initial subject prefix and a following *em-* prefix, which appears after the negative, as noted for the dependent past and the past habitual, in the reduced shape *m-*. In fact, with the negative of verbs involving the putative zero-realisation of *EM-*, we also find discontinuous present tense marking. Note, therefore, the following correspondence between the affirmative and negative forms of *ocori* 'know':

ca-nocori (<*ci-em-nocori*)

3SG:PRES-MR:know

'(s)he knows'

c-etu-m-nocori (<*ci-etu-em-nocori*)

3SG:PRES-NEG-EM-MR:know

'(s)he doesn't know'

The same problematic sequences of prefixes which express the present tense in association with the modified form of the root are also attested with the basic form of the root, with the difference between the two forms being that of the present tense as against the past continuous. Thus, contrast the following:

iram-ovul (<*ir-em-ovul*)

3PL:PASTCONT-BR:speak

'they were speaking'

iram-abul (<*ir-em-abul*)

3PL:PRES-MR:speak

'they are speaking'

The past continuous is not nearly as widely attested in Ura as the present, so the full extent of paradigmatic variation will not be illustrated here.

6.2.3 Uninflected verbs

The analysis of verbal prefixing presented in §6.2.2 involves the obligatory marking of verbs for a variety of inflectional categories. The only morphological category which involves systematic zero morphological marking is the singular imperative. Thus, the root *arap* 'sit' corresponds in form with the singular imperative:

Ø-arap

2SG:IMP-BR:sit

'sit down!'

However, speakers of Ura do not cite verbs in their imperative forms, generally citing them instead in a morphological shape which differs from all of the inflected forms described in §6.2.2 (and it is in these uninflected forms that verbs are cited in dictionary entries in Chapter 2 of this volume). The citation form involves the addition of an initial element which has the following realisations:

n- before roots beginning with vowels, and *t-**Ø-* before roots beginning with glides, and consonants other than *t-*

According to the regular morphophonemic rules of the language, initial *nt* in such forms is realised as *d*. In addition to functioning as citation forms, these uninflected verb roots are also used when a verb is used as a personal name. Thus, the verb root *terelwa* 'burp' is used as a man's name in the shape *Derelwa*.

The initial element of the citation form is very similar to the verbal nominalising prefix (§5.1.2.1.1) and the adjectival derivative prefix (§5.2.1), as well as to the form of the accreted element found with modified verb roots (§6.1.2.1). While the citations forms of verbs are identical with both nominalised verbs and the modified forms of the root with vowel-initial weak verbs (which represents a fairly large proportion of verbs in the language), they are different from nominalisations and modified root forms with all other verbs. Thus, compare the derived forms and alternative root shapes with the weak verbs set out in Table 6.29.

6.3 Object marking

Ura verbs—like those of Sye (Crowley 1998a:120)—have no overt marking for transitivity. Most verbs in the language are either inherently intransitive—allowing no object—or transitive, requiring an associated patient noun phrase. However, as will be demonstrated in the discussion which follows, some categories of objects may have zero realisation.

Table 6.29 Citation forms of verbs

<i>Root</i>		<i>Nominal and adjectival derivative</i>	<i>Modified root</i>	<i>Citation form</i>
<i>alyeg</i>	'sweat'	<i>nalyeg</i>	<i>nalyeg</i>	<i>nalyeg</i>
<i>ip</i>	'descend'	<i>nip</i>	<i>nip</i>	<i>nip</i>
<i>ovocor</i>	'walk'	<i>novocor</i>	<i>abocor</i>	<i>novocor</i>
<i>toqorwa</i>	'laugh'	<i>doqorwa</i>	<i>doqorwa</i>	<i>doqorwa</i>
<i>yevi</i>	'pull'	<i>nyevi</i>	<i>yevi</i>	<i>yevi</i>
<i>wai</i>	'step on'	<i>nwai</i>	<i>wai</i>	<i>wai</i>
<i>venim</i>	'come'	<i>nvenim</i>	<i>ebenim</i>	<i>venim</i>
<i>sesi</i>	'point at'	<i>nsesi</i>	<i>sesi</i>	<i>sesi</i>

Transitive verbs are those which are obligatorily associated with an associated object noun phrase. In Ura, there are three main categories of transitive verbs with respect to the manner in which objects are formally expressed:

- fully suffixed verbs, with which a complete range of pronominal object categories is obligatorily marked by means of suffixes to the verb.
- partly suffixed verbs, with which there is separate suffixed marking only for third person plural pronominal objects. For all other object categories there is no morphological marking.
- unsuffixed verbs, with which there is no inflectional marking for any object category on the verb.

The division of transitive verbs between these three categories is not something that can be predicted on the basis of the verbal semantics, or the phonological shape of the root. For instance, although verbs belonging to the category of partly suffixed verbs always end in *-i*, there are *i*-final verbs in the other two categories as well.

6.3.1 Fully suffixed verbs

There are only three verbs of this type in Ura. Firstly, there are two ditransitive verbs, which obligatorily inflect for the full range of pronominal categories of the recipient noun phrase, these being the verbs meaning 'give' and 'tell'. The object suffixes that are found on these verbs are set out in Table 6.30. These object suffixes bear partial similarities to the independent pronouns presented in §5.1.1.1. The following differences are to be noted between these object suffixes and the independent pronouns:

- The initial segment *q* of the independent pronouns corresponds to *k* in the object suffixes.
- The independent pronouns *gimi* and *leil* correspond to the object suffixes *-mi* and *-l* respectively.

- (iii) The third person singular is normally marked by zero, corresponding to the independent pronoun *iyi*. With highly animate third person singular objects, however, the pronoun *iyi* can be present.

Table 6.30 Object suffixes on ditransitive verbs

	SG		PL
1	-yau	INC	-kis
		EXC	-kim
2	-ka		-mi
3	-Ø		-l

There is some accompanying irregularity in the form of the roots of both of these ditransitive verbs, as the final sequence *-hgi-* is present in the third person singular and plural, as well as in the second person plural, while it is absent with other categories of pronominal objects. We therefore find alternations between the root forms *ovo-* and *ovohgi-* 'give' on the one hand and *ovlipo-* and *ovlipohgi-* 'tell' on the other. The complete paradigms for these two verbs are set out in Table 6.31, with both verbs carrying inflectional marking for the category of third person singular recent past.

Table 6.31 Suffixed pronominal objects to *ovo(hgi)-* 'give' and *ovlipo(hgi)-* 'tell'

	SG		PL
1	<i>c-ovo-yau</i>	INC	<i>c-ovo-kis</i>
		EXC	<i>c-ovo-kim</i>
2	<i>c-ovo-ka</i>		<i>c-ovohgi-mi</i>
3	<i>c-ovohgi-Ø</i>		<i>c-ovohgi-l</i>
1	<i>c-ovlipo-yau</i>	INC	<i>c-ovlipo-kis</i>
		EXC	<i>c-ovlipo-kim</i>
2	<i>c-ovlipo-ka</i>		<i>c-ovlipohgi-mi</i>
3	<i>c-ovlipohgi-Ø</i>		<i>c-ovlipohgi-l</i>

With both of these verbs, the second object expresses the patient noun phrase (i.e. the entity that is given or told), and it follows the suffixed verb with zero-marking. We therefore find examples such as the following:

<i>C-ovo-yau</i>	<i>nup.</i>	<i>Yaw-amlipo-ka</i>	<i>Ura.</i>
3SG:RECPAST-BR:give-1SG	yam	1SG:FUT-MR:tell-2SG	Ura
'(S)he gave me the yam.'		'I will tell you	Ura.'

There are two additional transitive verbs with monosyllabic roots that have been attested in Ura as being obligatorily marked with pronominal suffixes: *ta-* 'hit, kill' and *a-* 'spear'. The object suffixes that have been attested with these verbs are set out in Table 6.32. These suffixes are identical in shape to the independent pronouns, except that third person

singular is normally marked by *-i* (though highly animate objects can be expressed also by means of the independent pronoun *iyi* in conjunction with the suffixed form of the verb). The inflected forms of *ta-* ‘hit, kill’ (carrying, once again, third person singular recent past subject markers) are therefore as set out in Table 6.33, with the verb carrying inflectional marking for a third person singular recent past subject.

Table 6.32 Object suffixes to *ta-* ‘hit, kill’ and *a-* ‘spear’

	SG		PL
1	<i>-yau</i>	INC	<i>-qis</i>
		EXC	<i>-qim</i>
2	<i>-qa</i>		?
3	<i>-i</i>		<i>-l</i>

Table 6.33 Inflected forms of *ta-* ‘hit, kill’

	SG		PL
1	<i>ci-ta-yau</i>	INC	<i>ci-ta-qis</i>
		EXC	<i>ci-ta-qim</i>
2	<i>ci-ta-qa</i>		?
3	<i>ci-ta-i</i>		<i>ci-ta-l</i>

When verbs of this type are associated with a following nominal object, the verb has the same form as when it carries a third person singular pronominal object suffix. This is the case regardless of the number marking of the nominal object. Thus:

<i>Ci-ta-i</i>	<i>umcas.</i>	<i>Ci-ta-i</i>	<i>ovon umcas.</i>
3SG:RECPAST-BR:kill-3SG	pig	3SG:RECPAST-BR:kill-3SG PL	pig
‘(S)he killed the pig.’		‘(S)he killed the pigs.’	

6.3.2 Partly suffixed verbs

There is a rather larger subset of transitive verbs in Ura with which third person plural pronominal objects are marked by means of the suffix *-l*, though no other pronominal object is marked morphologically. With such verbs, a third person singular pronominal object is again normally indicated by the absence of any suffixation on the verb, and with zero marking in the following object position (though highly animate objects can also be expressed by means of the free form pronoun *iyi*). All other pronominal object categories with such verbs are marked by means of an overtly expressed independent pronoun in the object position.

The verb *ocori* ‘know’ is of this type and the various categories of pronominal object are expressed as set out in Table 6.34, with the verb once again carrying third person singular recent past subject marking. It should be noted that there is a clear difference in stress between the pattern described for *ci-ta-qa* ‘(s)he hit you’ in §6.3.1 and *c-ocori qa* ‘(s)he

knew you', with the former being stressed as a single phonological word (i.e. *ci'taqa*), and the latter as two separate words (i.e. *co'cori 'qa*).

Table 6.34 Object forms of *ocori*- 'know'

SG		PL	
1	<i>c-ocori yau</i>	INC	<i>c-ocori qis</i>
		EXC	<i>c-ocori qim</i>
2	<i>c-ocori qa</i>		<i>c-ocori gimi</i>
3	<i>c-ocori-Ø</i>		<i>c-ocori-l</i>

When partly suffixed verbs such as these are associated with a nominal rather than a pronominal object, the object noun phrase simply follows the unsuffixed form of the verb. The verb *tani* 'take' is a verb of this type, and it appears in examples such as the following:

I-tani *navucvuk*.
 3SG:DISTPAST-BR:take bread
 '(S)he took the bread.'

Table 6.35 Comparative paradigms for object suffixation in Ura and Sye

	<i>Ura</i>	<i>Sye</i>
1SG	<i>c-ocori yau</i>	<i>c-okil-yau</i>
2SG	<i>c-ocori qa</i>	<i>c-okil-oc</i>
3SG	<i>c-ocori-Ø</i>	<i>c-okil-i</i>
1PL.INC	<i>c-ocori qis</i>	<i>c-okil-coh</i>
1PL.EXC	<i>c-ocori qim</i>	<i>c-okil-cam</i>
2PL	<i>c-ocori gimi</i>	<i>c-okil-cum</i>
3PL	<i>c-ocori-l</i>	<i>c-okil-or</i>

All verbs which fall into this category end in the segment *-i* (though, it should be noted, not all verbs ending in *-i* belong in this subset). Such verbs include *ocori* 'know', *ocsi* 'see', *eni* 'eat', *tahlini* 'kill' and *tevehni* 'wait for'. Historically, the final segment of such verbs is a third person singular pronominal suffix which has been reanalysed as an inseparable part of the verb root in Ura. With verbs in Sye which are cognate with verbs of this type in Ura, the final *-i* is still productively separable from the root (Crowley 1998a:121–123). Paradigms such as those set out in Table 6.35—with the subject being inflected throughout for the third person singular recent past—for Ura *ocori* 'know' and the cognate Sye form *okil-* illustrate the nature of the difference between the patterns in the two languages.

6.3.3 Unsuffixed verbs

The final major subset of transitive verbs in Ura is that in which the verb receives no morphological marking whatsoever for the pronominal category of the object. Such verbs

end in a variety of segments, including some verbs ending in *-i*. The distribution of forms between these subsets of suffixed and unsuffixed verbs is lexically conditioned, and is not based on either the phonological shape of the verb root, or the semantic categories of the verbs.

Pronominal objects with such verbs are expressed simply by means of following independent pronouns, which behave in exactly the same way as nominal objects. Once again, however, third person singular pronominal objects are normally marked by means of zero, though the free form pronoun *iyi* can be used to express a highly animate object. Nominal objects simply follow the verb, which receives no morphological marking. Thus:

<i>Alcen</i>	<i>nimreil.</i>	<i>Y-alcen</i>	<i>Ø.</i>
2SG:IMP-BR:gather.up	rubbish	3SG:DISTPAST-BR:gather.up	3SG
'Gather up the rubbish.'		'(S)he gathered it up.'	

6.3.4 Other object constructions

Any transitive verb can be expressed with an object which is identical with its subject to express a reflexive meaning. In such cases, there does not need to be any special marking on the verb, and the object is marked exactly as was described in the preceding sections. With fully suffixed verbs, we therefore find examples such as the following:

Ta-qa!

2SG:IMP-BR:kill-2SG

'Kill yourself!'

With unsuffixed verbs, we find constructions such as the following:

Kem-qelei *qa.*

2SG:PRES-MR:scratch 2SG

'You are scratching yourself.'

There is a single verb attested in Ura which obligatorily marks the object with the same pronominal category as the pronominal category of the subject, i.e. the partly suffixed verb *awi-* 'argue'. We therefore find examples such as the following:

Ir-awi-l.

3PL:PAST-BR:argue-3PL

'They argued.'

Ure-nawi

1PL.INCL:FUT-MR:argue 1PL.INCL

'We will argue.'

qis.

In §8.4.2, reference is made to an alternative construction for the expression of a reflexive meaning, involving the reflexive auxiliary *espe*, which is followed by the nominalised form of the verb. The second verb expresses the object category that is identical to that of the subject of the auxiliary. Thus:

K-espe

n-elei

qa.

2SG:RECPAST-BR:do.reflexively NOM-BR:scratch 2SG

'You scratched yourself.'

Y-espe *n-ovlipohgi-Ø.*
 3SG:DISTPAST-BR:do.reflexively NOM-BR:tell-3SG
 ‘(S)he told himself/herself.’

There is a causative construction in Ura in which there is also a distinctive pattern of pronominal object marking. The causative verb has the shape *ov-* with singular objects and *om-* with plural objects, and it behaves like a strong verb in that in modified root environments it has the shapes *av-* ~ *am-* respectively. This verb has not been well attested in Ura,⁶ though the pronominal objects that have been attested have the shapes set out in Table 6.36. The inflected causative verb is then followed by the verb expressing the caused event in its basic root form. Thus:

Yesu Ø-imis *m-om-qis* *eyowar.*
 Jesus 3SG:DISTPAST-BR:die ES-BR:CAUS-1PL.INCL BR:save
 ‘Jesus died and saved us.’

Yesu y-omorop *m-om-qis* *omorop.*
 Jesus 3SG:DISTPAST-BR:live ES-BR:CAUS-1PL.INCL BR:live
 ‘Jesus lived and brought us to life.’

The full paradigm of such forms has not been elicited in Ura, though when the object is *-yau* ‘1SG’, the causative verb appears to take the shape *ov-* rather than *om-*. Thus:

Yesu y-ov-yau *omorop.*
 Jesus 3SG:DISTPAST-BR:CAUS-1SG BR:live
 ‘Jesus brought me to life.’

Table 6.36 Causative objects

	SG		PL
1	<i>-yau</i>	INC	<i>-qis</i>
		EXC	?
2	?		?
3	?		?

6.4 Post-object suffixes

There is a small set of suffixes which appear after the object suffixes on suffixed transitive verbs, and which precede a following free-form object. These forms belong to a mutually exclusive set, which means that only one at a time can occur on any given verb. These post-object suffixes are listed and exemplified below.

⁶ A parallel construction has been attested in Sye (Crowley 1998a:123, 193), though it does not feature widely in my Sye corpus either, and it seems to be frequently used only in older translated materials.

(i) *Perfective -ye*

There is a suffix with the shape *-ye* which expresses the perfective, as in the following:

Neveg c-etop-ye.

food 3SG:RECPAST-BR:cooked-PERF

'The food is already cooked.'

C-obahlini-ye sugai arka.

3SG:RECPAST-BR:repair-PERF house POSS:2SG

'(S)he has repaired your house.'

It should be noted that this suffix is formally identical to the suffix *-ye* that can be added to nouns (§5.1.2.2.1) and pronouns (§5.1.1.1) to express the meaning of 'every'.

(ii) *Continuative -la(p)*

With an affirmative verb, the suffix *-la*—which alternates freely with *-lap*—indicates that an action is still continuing. With an imperative verb, it indicates that an action should take place before some other action, e.g.

Arap-lap.

2SG:IMP-BR:sit-PREC

'Sit down first.'

Arki-lap

2SG:IMP-BR:break-PREC wood

'Break the wood first.'

ni.

In the case of a negative verb, this suffix indicates that the action has not yet happened, e.g.

Neveg c-etw-etop-la.

food 3SG:RECPAST-NEG-BR:cooked-NEGPREF

'The food is not yet cooked.'

(iii) *Partitive -wi*

The suffix *-wi* can be used to express a partitive meaning, indicating that the action expressed by the verb is performed such that it only affects the object to a limited extent. Thus:

C-etw-eni-wi.

3SG:RECPAST-NEG-BR:eat-PART

'(S)he did not eat any.'

(iv) *Misdirective -gi*

Verbs expressing actions which are inherently directional, as well as verbs which express posture, can carry the suffix *-gi*, which indicates that the action is performed to one side, or away from the expected direction. We therefore find examples such as the following:

Ir-va-gi

Potak.

3PL:PAST-BR:go-MISDIRECT Ipota

'They veered off to Ipota.'

6.5 Derivational verb morphology

Most of the productive derivational processes with Ura verbs involve prefixation, though there is also some derivational suffixation. Reduplication is not widely encountered in Ura verbs (though this may result from the context in which the language was recorded, given that this description is based to an unusual extent on elicited rather than spontaneous data).

6.5.1 Derivational verbal prefixes

There is a small subset of derivational verbal prefixes in Ura, expressing a range of modal types of meanings. These prefixes all lose their final vowels when they are attached to a following verb root that begins with a vowel. When the following root begins with a consonant, the final vowels of the prefixes are retained. These prefixes all behave like strong verbs, and have modified roots that are predictable according to the patterns that were described in §6.1.2.2. We therefore find alternations such as those set out in Table 6.37. Note, therefore, the following forms:

<i>y-avyu-venim</i>	<i>y-avy-arap</i>
3SG:RECPAST-BR:DESID-BR:come	3SG:RECPAST-BR:DESID-BR:sit
'(s)he wanted to come'	'(s)he wanted to sit'
<i>yaw-amyu-venim</i>	<i>yaw-amy-arap</i>
1SG:FUT-MR:DESID-BR:come	1SG:FUT-MR:DESID-BR:sit
'I will want to come'	'I will want to sit'

Table 6.37 Derivational verb prefixes

<i>Basic root</i>	<i>Modified root</i>	
<i>ovli-</i>	<i>amli-</i>	'simultanitive'
<i>omroki-</i>	<i>amroki-</i>	'immediate'
<i>esri-</i>	<i>asri-</i>	'random'
<i>avyu-</i>	<i>amyu-</i>	'desiderative'

The semantic distinctions expressed by these forms are the same as those that are associated with cognate forms in Sye (Crowley 1998a:131–136). The various forms therefore function in Ura as described in the following sections.

(i) *Simultanitive ovli-*

This category indicates that the action denoted by the verb to which it is prefixed takes place typically while the referent of the subject noun phrase going from one place to another. Thus:

<i>Ur-eba</i>	<i>u-dohmus</i>	<i>k-aml-arvi</i>	<i>sai ni bihni</i>
1PL.INC:FUT-MR:go	LOC-garden	2SG:FUT-MR:SIMULT-BR:cut	one stick PURP

wor-ocli nup.

PURP-BR:dig yam

‘We will go to the garden and on the way you will cut a stick to dig yams.’

(ii) *Immediate omroki-*

This prefix indicates that an action has only just taken place. Thus:

Y-omroki-venim.

3SG:DISTPAST-BR:IMM-BR:come

‘(S)he has only just come.’

Y-omroki-vasi dovunmola ra sitowa.

3SG:DISTPAST-BR:IMM-BR:buy sugar LOC store

‘(S)he just bought some sugar at the store.’

(iii) *Random esri-*

The derivational prefix *esri-* expresses the idea that an action is performed randomly, when there is a large number of participants involved. Thus:

Ovnalalau ar yarumne ir-esr-ereg ra ir-emetet

PL:child POSS chief 3PL:PAST-RANDOM-BR:cry because 3PL:PAST-BR:afraid

ra wavlau.

CAUSE cyclone

‘The chief’s children cried because they were frightened of the cyclone.’

(iv) *Desiderative avyu-*

The desiderative prefix *avyu-* expresses the meaning of ‘want to’. Thus:

Y-avyu-venim m-ocsi qa u-nabon-qa.

3SG:DISTPAST-BR:DESID-BR:come ES-BR:see 2SG LOC-home-2SG

‘(S)he wanted to come and see you at your home.’

Y-avyu-tahlini umcas.

3SG:DISTPAST-BR:DESID-BR:kill pig

‘(S)he wanted to kill the pig.’

6.5.2 Derivational verbal suffixes

6.5.2.1 Transitivity -gi

Ura—like Sye—does not mark transitivity morphologically on its verbs. There is a small number of semantically related intransitive–transitive pairs in Ura which are lexically distinguished: *eveg* ‘eat’ and *eni* ‘eat (something)’; *emetet* ‘be afraid’ and *ivani* ‘fear (something)’. There is a somewhat larger set of ambivalent verbs which can be used as either intransitive verbs or as unsuffixed transitive verbs, with no change in shape: *omni* ‘drink (something)’, *abit* ‘close (something), be closed’, *taibelek* ‘open (something), be open’, *etai* ‘write (something)’, *torpesi* ‘spill (something)’. Thus:

<i>Sitowa</i>	<i>c-abit.</i>	<i>C-abit</i>	<i>sitowa.</i>
store	3SG:RECPAST-closed	3SG:RECPAST-close	store
'The store is closed.'		'(S)he closed the store.'	

However, a formally intransitive verb in Ura does not normally allow an immediately following object, even if that verb is semantically compatible with the expression of a patient or some other pragmatically salient oblique noun phrase. A verb such as *arufa* 'sing', for example, cannot be followed by an object indicating the song that was sung, because this form belongs to the subset of intransitive verbs. One way of expressing patients with intransitive verbs of this type is to introduce a following noun phrase by means of the oblique preposition *gi* (§8.1.3.2). Thus:

<i>Y-arufa</i>	<i>gi narufa dobor.</i>
3SG:DISTPAST-BR:sing	OBL song holy
'(S)he sang the hymn.'	

The preposition in such constructions clearly constitutes a separate word on the basis of the position of stress, i.e. *ya'rufa gi* (NP) rather than **yaru'fa-gi* (NP).

In such cases, of course, the verb remains formally intransitive, with these structures directly paralleling intransitive constructions such as the following, in which the preposition *gi* introduces a genuinely instrumental noun phrase:

<i>Y-ovocor</i>	<i>gi worade.</i>
3SG:DISTPAST-BR:walk	INST walking.stick
'(S)he walked with a walking stick.'	

While these constructions involve intransitive verbs followed by prepositional phrases, the sequence of verb plus preposition can be referred to as pseudo-transitives because the semantic role of the oblique prepositional object is not predictable from the instrumental meaning of the preposition.

As with Sye (Crowley 1998a:137–139), the boundary in Ura between derivational morphology and this pseudo-transitive construction is obscured somewhat by the fact that the preposition *gi* is sometimes attracted onto the preceding intransitive verb as a transitivity suffix. From *elwa* 'vomit', for example, we can derive the unsuffixed transitive verb *elwa-gi* 'disgorge, vomit out'. Other similarly derived forms include the following: *arvani* 'spit' > *arvani-gi* 'spit out', *omrok* 'steal' > *omrok-gi* 'steal (something)', and *aqau* 'go around' > *aqau-gi* 'surround', *tavnere* 'believe' > *tavnere-gi* 'believe (something)', *tabe* 'tell story' > *tabe-gi* 'talk about'. Thus:

<i>Yarvin</i>	<i>y-omrok.</i>
woman	3SG:DISTPAST-BR:steal
'The woman stole.'	

<i>Yarvin</i>	<i>y-omrok-gi</i>	<i>namas.</i>
woman	3SG:DISTPAST-BR:steal-TR	clothes
'The woman stole the clothes.'		

These suffixed constructions differ from intransitive verbs followed by the preposition *gi* in that they are stressed as single words, i.e. *om'rokgi*. Semantically, the objects in such constructions are generally not instruments, but some other kind of noun phrases. This can be a patient (as in *omrokgi* 'steal'), a location (as in *aqaugi* 'surround') or the kind of noun phrase that is sometimes referred to as a cognate object (as in *elwagi* 'disgorge', *arvanigi* 'spit out'), i.e. a noun phrase referring to something that is a product of the activity itself.

6.5.2.2 Other derivational suffixes

There is a small set of additional forms in Ura which function as derivational suffixes on verbs, which consists of the following:

(i) *Ameliorative -ves*

The suffix *-ves* is identical in shape and similar in meaning to the ameliorative suffix found on nouns (§5.1.2.1.2) and the intensive suffix found on adjectives (§5.2.1). While verbs derived with this suffix are not always fully predictable in their meaning, they generally express the idea that an action is carried out very well or properly. We therefore find examples such as the following: *ibin* 'smell' > *ibinves* 'fragrant', *tani* 'take' > *tanives* 'take good care of', *afire* 'run' > *afireves* 'speed'.

(ii) *Pejorative -di*

The second of these additional derivational suffixes is *-di*. A suffix of the same shape is also used with nouns to express a pejorative meaning (§5.1.2.1.2). With a small number of verbs, this expresses the idea that an action is performed badly or to ill effect, e.g. *tani* 'take' > *tanidi* 'mistreat'.

(iii) *Directional suffixes*

Finally, there is a set of suffixes which express the directional orientation of the verb to which they are attached. These forms are most frequently attached to transitive verbs, in which case they derive unsuffixed transitive verbs. However, they are also occasionally found on intransitive verbs.

- (a) *-mesiba* 'thither' and *-mesibenim* 'hither'. These suffixes can be related semantically to the verbs *va* 'go' and *venim* 'come'. There is also a formal similarity between these suffixes and these verbs, though this does not reflect any synchronically productive process. The only verb with which these forms have been attested so far is *tani* 'get', which appears as *tani-mesiba* 'take' and *tani-mesibenim* 'bring'.
- (b) *-belek* 'outwards'. This can possibly be related formally—though not obviously semantically—to the verb *velek* 'go ahead'. This form is also attested on only a small number of transitive verbs, such as: *tai* 'hit' > *tai-belek* 'open' and *tani* 'take' > *tani-belek* 'remove, take off'.
- (c) *-yek* 'upwards' and *-yip* 'downwards'. These forms can be compared in shape and meaning with the verbal roots *erek* 'ascend' and *ip* 'descend'. Attested derivations

involving these directional suffixes include the following: *ereci* 'pick up' > *ereci-yek* 'raise', *tani* 'take' > *tani-yip* 'lower', *ehlip* 'flame' > *ehlip-yek* 'flare up', *tadek* 'get up' > *tadek-yek* 'get up'. Both of these suffixes can also be used to express increased or decreased intensity of the action, e.g. *arufa* 'sing' > *arufa-yek* 'sing out loud'.

6.5.3 Reduplication

While there is some evidence for the existence of reduplication in Ura derivational verb morphology, there is little information about the extent to which this pattern is used, as well as the range of its functions. This is perhaps not too surprising given the relatively restricted amount of textual data that has been elicited in the language. One of the few examples that has been attested suggests that reduplication indicates that an action is performed repeatedly, i.e. *oprei* 'turn' > *opreyoprei* 'turn over and over'.

7 *Phrase-level structures*

This chapter sets out the internal structure of nominal phrases, prepositional phrases and verb phrases, while the final chapter describes the internal structure of both simple and complex sentences.

7.1 Nominal phrases

A nominal phrase can be defined as a constituent that has a nominal, i.e. either a noun or a pronoun, as its minimal exponent, and which may be accompanied by one or more nominal modifiers.

7.1.1 Pronominal phrases

Independent subject pronouns are not obligatory in subject position in Ura. With obligatory subject cross-referencing by means of verbal prefixes, there can never be any ambiguity when there is no overt occupant of the subject NP slot. When an unmodified subject pronoun is present, it expresses contrastive stress. Thus, both of the following are grammatical:

K-ebanim.

2SG:FUT-MR:come

‘You will come.’

Qa k-ebanim.

2SG 2SG:FUT-MR:come

‘You will come.’

With the small number of fully suffixed transitive verbs (§6.3.1), there is also no overt occupant of the object slot when there is a pronominal object. Thus:

Nomwat ca-da-qis.

Nomwat 3SG:FUT-MR:kill-1PL.INC

‘Nomwat will kill us.’

With those partially suffixed transitive verbs which carry a third person object suffix *-l* (§6.3.2), an independent object pronoun is also not present. It is only when there is another pronominal category functioning as an object that we find an overt pronominal phrase with such verbs. Thus:

Nomwat c-ocsi-l.

Nompwat 3SG:RECPAST-BR:see-3PL

‘Nomwat saw them.’

Nomwat c-ocsi qis.
 Nomwat 3SG:RECPAST-BR:see 1PL.INC
 'Nomwat saw us.'

With all transitive verbs other than those belonging to the small subset of fully suffixed verbs, third person singular pronominal objects normally also receive no overt pronominal marking (§6.3.3). Thus:

Nomwat i-tevehni Ø.
 Nomwat 3SG:DISTPAST-BR:wait.for 3SG
 'Nomwat waited for him/her.'

Nomwat i-tavrivru Ø.
 Nomwat 3SG:DISTPAST-BR:forget 3SG
 'Nomwat forgot him/her.'

However, the independent pronoun *iyi* '3SG' can be present in such constructions in order to express contrastive stress, particularly with noun phrases that are high in animacy, or where the context does not clearly indicate the referent of the object, e.g.

Nomwat i-tavrivru iyi.
 Nomwat 3SG:DISTPAST-BR:forget 3SG
 'Nomwat forgot *him/her*.'

With all other pronominal categories, however, there is an obligatory independent pronoun phrase present, for example:

Nomwat i-tavrivru qis.
 Nomwat 3SG:DISTPAST-BR:forget 1PL.INC
 'Nomwat forgot us.'

There is also no independent pronominal marking in the case of bound prepositions (§5.3), where the pronominal categories of the governed noun phrase are marked inflectionally on the preposition itself. Thus, while it is possible to say

Nomwat y-ovohgi-Ø bo-ka.
 Nomwat 3SG:DISTPAST-BR:give-3SG DAT-2SG
 'Nomwat gave it to you.'

we do not find sentences such as the following, which also contain an independent pronoun after the preposition:

**Nomwat y-ovohgi-Ø bo-ka qa.*
 Nomwat 3SG:DISTPAST-BR:give-3sg DAT:2SG 2SG

When a pronominal category that is expressed morphologically—as in the examples just presented—is associated with a meaning that must be expressed by a modifier, an independent pronoun must be present in order to 'carry' the modifier in a pronominal phrase, even though the verb or preposition retains its normal inflectional marking. Thus:

Qa qasu k-ebenim.

2SG alone 2SG:FUT-MR:come

‘You will come by yourself.’

Given that the pronominal modifier *qasu* ‘alone’ is present here, the subject pronoun *qa* ‘2SG’ is obligatory. Thus:

**Qasu k-ebenim.*

alone 2SG:FUT-MR:come

Noun phrases with pronominal heads can be followed by the same numeral and quantifier postmodifiers which can accompany nouns (§7.1.2.2). It should be noted that Ura has no grammatical category of dual, or trial/paucal, such as we frequently find in Oceanic languages. Dual and trial number can be expressed in Ura only by means of numeral postmodifiers within the pronominal phrase. We therefore find examples such as the following:

Qis gelu qur-ovul.

1PL.INC two 1PL.INC:PAST-BR:talk

‘The two of us talked.’

Y-arap arvotcan gimi gelu.

3SG:DISTPAST-BR:sit between 2PL two

‘(S)he sat between the two of you.’

Qis ginimis qur-ovul.

1PL.INC many 1PL.INC:PAST-BR:talk

‘Many of us talked.’

The quantifier *alauriyekeye* ‘all, every’ has been attested as a pronominal postmodifier as well as a premodifier. Thus:

Leil alauriyekeye ir-va.

3PL all 3PL:PAST-BR:go

‘They all went.’

Alauriyekeye leil ir-va.

all 3PL 3PL:PAST-BR:go

‘They all went.’

This form has been attested alternating with the same meaning as *calauriyekeye*, *alauri* and *calauri*, reflecting its origin from the verb *alauri* ‘finish’. The initial *c-* is recognisable as a third person singular subject prefix (§6.2.2.1.1), while *-yek* functions independently as an intensive marker on verbs (§6.5.2.2), and *-ye* is a completive marker (§6.4). Thus, the form *calauriyekeye* can also be used in a verbal context with the following segmentation:

C-alauri-yek-ye.

3SG:RECPAST-BR:finish-INTENS-COMP

‘It is all completely finished.’

Adjectival modifiers cannot accompany pronouns within a noun phrase. However, in addition to the numeral and quantifier modifiers referred to above, the following additional postmodifiers can accompany pronouns:

(a) The form *qasu* ‘alone, by oneself’, e.g.

Yau qasu yau-nobu.

1SG alone 1SG:FUT-MR:do

‘I will do it by myself.’

Qa qasu ki-venim.

2SG alone 2SG:RECPAST-BR:come

‘You came by yourself.’

(b) There is also a set of morphologically complex forms based on the root *ba-*, to which a following independent pronoun (§5.1.1.1) is phonologically bound, with the paradigm set out in Table 7.1. These forms express the same meaning as the postmodifier *qasu*, i.e. ‘alone, by oneself’. We therefore find examples such as the following:

Yau ba-yau yau-nobu.

1SG alone-1SG 1SG:FUT-MR:do

‘I will do it by myself.’

Qa ba-qa ki-nobu.

2SG alone-2SG 2SG:FUT-MR:do

‘You will do it by yourself.’

Table 7.1 Pronominal paradigm based on *ba-*

	SG		PL
1	<i>bayau</i>	INC	<i>baqis</i>
		EXC	<i>baqim</i>
2	<i>baqa</i>		<i>bagimi</i>
3	<i>baiyi</i>		<i>baleil</i>

7.1.2 Noun phrases

There is a variety of modifiers which can appear within a noun phrase in Ura. These can be divided into the closed set of premodifiers, and an open grouping of postmodifiers, with the preferred internal sequence of constituents as follows:

(PREMODIFIER) NOUN (POSS. PRONOUN) (POSTMODIFIER) (NOUN POSSESSOR) (R.CLAUSE)

7.1.2.1 Premodifiers

Only four modifiers are attested as appearing before the nominal head in Ura, and these are:

<i>sai</i>	‘indefinite’
<i>ovon</i>	‘plural’
<i>qiva</i>	‘how much, how many’
<i>imo</i>	‘this, that’
<i>legen</i>	‘some’
<i>alauriyekye</i>	‘all’

There is a slightly larger set of such forms in Sye (Crowley 1998a:161–164), and it is not known if the reduced set in Ura genuinely reflects the situation in the language, or if this is simply an artefact of the smaller—and less spontaneously produced—corpus. We find examples such as the following in Ura, in which the noun phrases surrounded by square brackets contain premodifiers from the set just presented:

[*Sai uhnomu*] *i-tani* *navucvuk ar nalinowe.*
 INDEF bird 3SG:DISTPAST-BR:take bread POSS dog
 'A bird took the dog's bread.'

[*Ovon umcas*] *ir-ovocor* *ra nelelam.*
 PL pig 3PL:PAST-BR:walk LOC road
 'The pigs walked on the road.'

I-tai [*qiva uhnomu*]?
 3SG:DISTPAST-BR:kill how.many fish
 'How many fish did (s)he catch?'

Ra [imo nimgen] yem-ocsi *ovnalalau gelu irem-eni.*
 LOC that time 3SG:DEPPAST-BR:see PL:child two 3PL:PASTCONT-BR:eat
 'At that time he saw two children eating it.'

It should be noted that the forms *qiva* 'how much, how many', *legen* 'some' and *alauriyekye* 'all' also function as postmodifiers with no change of meaning, while the demonstrative premodifier *imo* alternates with postposed *mo* or *mori* in free variation. Finally, the plural premodifier *ovon* alternates with the prefix *ovn-* (§5.1.2.2.1).

7.1.2.2 Postmodifiers

There is a much larger set of forms which appear in postnominal position in the noun phrase in Ura. This set can be subcategorised into adjectival and non-adjectival postmodifiers respectively.

In a noun phrase, adjectives—both morphologically simple and derived (§5.2)—invariably follow the nominal head, as illustrated by the following:

[*Yalu urkis*] *cam-davayek.*
 child small 3SG:PRES-MR:crawl
 'The small child is crawling.'

[*Umcas n-acumsu*] *Ø-imis.*
 pig ADJ-BR:black 3SG:DISTPAST-BR:die
 'The black pig died.'

Adjectives are similar to nouns in that they can participate in topic-comment constructions, consisting of an initial nominal, which can be immediately followed by a nominal or an adjectival comment, with no overt grammatical linking of any kind between the two constituents (§8.1.1). Thus, compare the following:

Qa armai.
 2SG good
 'You are good.'

Negation with adjectival and nominal comments is expressed by means of the free form *davawi*, which is placed between the topic and the comment. The negative form of verbs,

by way of contrast, is expressed by means of the verbal prefixes *etu-/etwi-* (§6.2.2.2). Thus, compare the following negated nominal and adjectival comments:

<i>Yau davawi yarvin.</i>	<i>Novul arka davawi ahneseg.</i>
1SG NEG woman	talk POSS:2SG NEG true
'I am not a woman.'	'Your talk is not true.'

Adjectives also function adverbially in that they can modify verbs with no morphological marking of any kind. We therefore find the following example:

<i>Nabaveg ce-netop lama.</i>
fire 3SG:PRES-MR:burn strong
'The fire is burning strongly.'

Non-adjectival postmodifiers are all forms which appear after a noun in a noun phrase but which do fall into the set just described. Such forms include numerals, demonstratives, as well as a number of non-numeral postmodifiers. We therefore find examples such as the following, in which the postmodifier *qehli* 'three' occupies this structural slot:

<i>[Umcas qehli] ir-venim.</i>
pig three 3PL:PAST-BR:come
'Three pigs came.'

Note that the form *qiva* 'how much, how many' can function as either a premodifier or a postmodifier with no change of meaning:

<i>Ki-tani [nivasi qiva]?</i>
2SG:RECPAST-BR:take money how.much
'How much money did you take?'
<i>Ki-ta-i [qiva uhnomu]?</i>
2SG:RECPAST-BR:kill-3SG how.many fish
'How many fish did you kill?'

Non-adjectival modifiers differ from adjectives in that they are able to occupy a noun phrase slot with no accompanying noun. Thus, note the following examples in which non-adjectival modifiers can function alone as noun phrases:

<i>Yawe-dani [atu]?</i>	<i>Ci-tani [qelu-ye].</i>
1SG:FUT-MR:take which	3SG:RECPAST-BR:take two-every
'Which will I take?'	'(S)he took them both.'
<i>Da [mori]?</i>	<i>Da [mo]?</i>
what this	what that
'What is this?'	'What is that?'

<i>Ki-tani [qiva]?</i>
2SG:RECPAST-BR:get how.many
'How many did you get?'

The numerals from one to ten in Ura are as set out in Table 7.2. The form *sai* simply expresses the meaning of ‘one’, while *saican* means ‘only one’. The numeral *sai* ‘one’ functions as a premodifier, while *saican*, along with all other numerals, are postmodifiers. For paradigmatic convenience, however, these forms are presented together at this point. These forms are all synchronically unanalysable in Ura, though the forms *qelu* ‘two’ and *sinelu* ‘seven’ on the one hand, and *qehli* ‘three’ and *sinehli* ‘eight’ suggest some kind of historical element involving *-elu* ‘two’ and *-ehli* ‘three’, as well as an initial element of the shape *sin-* that had something to do with the meaning of ‘five’. The same initial element *sin-* appears in the form *sinivat* ‘nine’, which contains a final element *-ivat*. This can be historically related to forms meaning ‘four’ in other Oceanic languages—including *ndvat* ‘four’ in Sye—though an original form related to *ndvat* in Sye has been replaced in Ura by the non-cognate form *lemelu*.

Table 7.2 Numerals 1–10

<i>sai(can)</i>	‘1’	<i>misai</i>	‘6’
<i>qelu</i>	‘2’	<i>sinelu</i>	‘7’
<i>qehli</i>	‘3’	<i>sinehli</i>	‘8’
<i>lemelu</i>	‘4’	<i>sinivat</i>	‘9’
<i>suworem</i>	‘5’	<i>lurem</i>	‘10’

Numbers between ‘eleven’ and ‘nineteen’ are expressed phrasally, with *lurem* ‘ten’ being followed by the form *tapolgiba*, which has no independent existence outside the counting system. This is then followed by the numerals presented in Table 7.2 for ‘one’ to ‘nine’. Note, therefore, the additional numerals set out in Table 7.3.

Table 7.3 Numerals 11–19

<i>lurem tapolgiba sai</i>	‘11’	<i>lurem tapolgiba misai</i>	‘16’
<i>lurem tapolgiba qelu</i>	‘12’	<i>lurem tapolgiba sinelu</i>	‘17’
<i>lurem tapolgiba qehli</i>	‘13’	<i>lurem tapolgiba sinehli</i>	‘18’
<i>lurem tapolgiba lemelu</i>	‘14’	<i>lurem tapolgiba sinivat</i>	‘19’
<i>lurem tapolgiba suworem</i>	‘15’		

Table 7.4 Numerals 20–90

<i>lurem qelu</i>	‘20’	<i>lurem qelu tapolgiba sai</i>	‘21’
<i>lurem qehli</i>	‘30’	<i>lurem qelu tapolgiba qelu</i>	‘22’
<i>lurem lemelu</i>	‘40’	<i>lurem qelu tapolgiba qehli</i>	‘23’
<i>lurem suworem</i>	‘50’	<i>lurem qelu tapolgiba lemelu</i>	‘24’
<i>lurem misai</i>	‘60’	<i>lurem qelu tapolgiba suworem</i>	‘25’
<i>lurem sinelu</i>	‘70’	<i>lurem qelu tapolgiba misai</i>	‘26’
<i>lurem sinehli</i>	‘80’	<i>lurem qelu tapolgiba sinelu</i>	‘27’
<i>lurem sinivat</i>	‘90’	<i>lurem qelu tapolgiba sinehli</i>	‘28’
		<i>lurem qelu tapolgiba sinivat</i>	‘29’

Numbers for each of the higher decades are also expressed phrasally, with *lurem* 'ten' being followed immediately by any of the numbers from 'two' (for the twenties) right through to 'nine' (for the nineties). Within each decade, the individual numbers are expressed in exactly the same way as the teens, by means of the form *tapolgiba*. We therefore find the higher numbers set out in Table 7.4. No separate forms for 'hundred' or higher units of counting have been recorded in Ura.

The class of nominal postmodifiers also includes the morphologically simple non-numeral postmodifiers set out in Table 7.5. Thus:

Umcas c-eni dohmus ar [yarumnemla legen].
 pig 3SG:RECPAST-BR:eat garden POSS chief:PL some
 'The pig ate the garden of some chiefs.'

[Novul ginimis] yaw-etw-etai-lap.
 word many 1SG:RECPAST-NEG-BR:write-PREC
 'There are many words that I have still not written.'

Table 7.5 Non-numeral postmodifiers

<i>dahmas</i>	'much, many'
<i>ginimis</i>	'much, many'
<i>sai</i>	'different, other, next'
<i>legen</i>	'some'
<i>atu</i>	'which'
<i>wi</i>	'which'
<i>(c)alauri(yekye)</i>	'all, every'

The form *sai* can appear either before or after a noun. Because there is a semantic contrast that corresponds to the use of *sai* as a premodifier and as a postmodifier, we should treat this as an instance of homonymy. As a premodifier, *sai* expresses an indefinite meaning, whereas as a postmodifier it means 'different, other', or, with nouns referring to periods of time, 'next'. Thus, contrast the following examples:

<i>sai namqainil</i>	<i>namqainil sai</i>
INDEF year	year next
'a year'	'next year'

Demonstratives also fall into this category of non-numeral postmodifiers. These are forms which follow a nominal head, and which provide some kind of spatial or discourse orientation for the referent of the noun. The form and function of the various demonstratives could not be easily established, though *mori* has been attested as a proximate demonstrative, while *mo* functions as a distant demonstrative.

7.1.2.3 *Possessive constructions*

Possessive constructions generally represent the area of greatest morphological complexity in Oceanic languages. The languages of Erromango, however, represent something of a contrast in this area as the range of formal distinctions relating to the expression of possession is much narrower than we normally find. Moreover, Ura exhibits even less structural complexity than its close relative, Sye.

As indicated in §5.1.2.2.2, there is a fundamental distinction in Ura between what we can call indirectly and directly possessed nouns, corresponding roughly to the semantic distinction between alienable and inalienable possession respectively,¹ with nominal and pronominal possessors being marked differently in these two constructions. The morphological expression of possession on directly possessed nouns was described in §5.1.2.2.2, so in this section I will concentrate on phrasally expressed possession, which involves all nominal possessors, as well as pronominal possessors with forms that belong in the set of indirectly possessed nouns.

Indirectly possessed nouns in Ura, it will be remembered, are those which cannot be followed directly by a nominal possessor or an independent pronoun expressing the category of a pronominal possessor. Possessive relationships with such nouns are expressed, with nominal possessors, by the form *ar*, which appears between the possessed noun and the possessor noun. Thus:

sugai ar yarumne
house POSS chief
'the chief's house'

Pronominal possessors, on the other hand, are expressed by means of the postposed possessive pronouns set out in §5.1.1.2. Thus:

<i>sugai ar(y)au</i>	<i>sugai ari</i>
house POSS:1SG	house POSS:3SG
'my house'	'his/her house'

This construction is used with all nouns that enter into the indirectly possessed construction. We do not find any difference in the formal marking for the possession of things to be drunk, eaten, or used in any other way in Ura, such as we find in many other Oceanic languages. Thus, note the following additional examples:

<i>ne ar(y)au</i>	<i>neveg ar(y)au</i>
water POSS:1SG	food POSS:1SG
'my water (to drink)'	'my food (to eat)'

¹ As with most Oceanic languages which express a cognate structural contrast, there is a correspondence between these categories and the semantic distinction between alienable and inalienable possession that allows for a number of apparent exceptions. Since I have discussed in some detail the extent to which there is a semantic correlation between similar sorts of possessive constructions in Sye (Crowley 1998a:173–177), I will not discuss this issue in detail for Ura since the comments that apply for the two languages are very nearly identical.

These possessive pronouns can also be used as proforms with no overtly expressed noun, or they can be used as proforms to refer to a previously mentioned (or contextually obvious) possessor expressed morphologically on a directly suffixed noun. Thus:

Ar(y)au!
POSS:1SG
'It's mine!'

could be used to refer to something expressed by either a directly or indirectly suffixed noun.

Directly suffixed nouns differ in their expression of nominal possession in that the possessor noun simply follows the possessed noun with no intervening constituent of any kind. Thus, compare the constructions just presented with the following:

nobun nalinowe
head dog
'the dog's head'

Pronominal possessors with such nouns are, as previously mentioned, expressed morphologically rather than phrasally, i.e.

nobun-yau
head-1SG
'my head'

7.1.2.4 Prepositionally linked nouns

Nouns are also attested as being linked into structurally complex noun phrases by means of the spatial preposition *ra* in phrasal nouns such as the following, in which a generic noun is further specified according to its habitat by means of the preposition *ra*:

<i>uhnomu</i>	<i>ra</i>	<i>de</i>		<i>yasi</i>	<i>ra</i>	<i>ne</i>
fish/bird	BELONG	sea		shellfish.type	BELONG	river
'fish'				'freshwater shellfish type'		

This preposition is also used to link two noun phrases together in a variety of complex noun phrase constructions. In such constructions, *ra* performs the following additional functions:

(a) It indicates a part-whole relationship between the referents of two free nouns. Thus:

nivsek ra nivreibin
midrib PART sago
'midrib of sago'

(b) It occurs between the relative locational nouns set out in §8.1.3.1 and a following inanimate noun phrase that indicates a more specific kind of location. Sequences of the following kind have been attested:

unbahnag ra NP 'inside'
arye ra NP 'outside'
isut ra NP 'long way from'
mabum ra NP 'ahead of'

Thus:

Qimir-va m-ovocor arye ra sugai.
 1PL.INC:PAST-BR:go ES-BR:walk outside LOC house
 'We went and walked outside the house.'

7.1.3 Coordinate noun phrases

There are two forms that are used to link more than one phrase with two nominals as head to form a coordinate noun phrase: *qu* 'or' and *im* 'and'. The behaviour of these forms is illustrated by the following:

Ka-dani dal qu nup?
 2SG:FUT-MR:take taro or yam
 'Will you take the taro or the yam?'

Betty im Janet iram-damsi ra dan sugai ar John.
 Betty and Janet 3PL:PRES-MR:play.football LOC behind house POSS John
 'Betty and Janet are playing football behind John's house.'

The form *im* alternates with the proclitic form *mi-*, which attaches to the beginning of the following word. This is then subject to the general morphophonemic rules set out in §4.5.1, according to which the final vowel is deleted when there is a following vowel. Thus:

Ka-dani dal mi-nup.
 2SG:FUT-MR:take taro and-yam
 'You will take the taro and the yam.'

Yau m-avuksai qimir-va.
 1SG and-same.sex.sibling:1SG 1DL.EXC:PAST-BR:go
 'Me and my brother/sister went.'

7.1.4 Apposition

Two structurally equivalent unmarked noun phrases can enter into an appositive relationship, in which the first represents a semantically generic head, while the second provides more specific reference. We therefore find examples such as the following, in which the noun phrase *novul aryau* 'my language' is apposed to *Ura*, which is the specific name of the language.

K-ed a m-agsi novul aryau Ura ra netai.
 2SG:FUT-MR:stay ES-MR:read language POSS:1SG Ura LOC book
 'You will keep reading my language, Ura, in the book.'

This kind of construction normally represents a stylistic option, though when a toponymic noun is associated with the expression of a meaning which, with other nouns, calls for the presence of a preposition (§8.1.3.2), it would normally be apposed to the generic noun *nivenu* 'place'. Thus, contrast the following:

Ci-va *ra* *ne.*
 3SG:RECPAST-BR:go GOAL river
 '(S)he went to the river.'

Ci-va *ra* *nivenu Bohnalvin.*
 3SG:RECPAST-BR:go GOAL place Potnarvin
 '(S)he went to Potnarvin.'

The following is considered ungrammatical:

**Ci-va* *ra* *Bohnalvin.*
 3SG:RECPAST-BR:go GOAL Potnarvin
 ((S)he went to Potnarvin.)

7.2 Prepositional phrases

The morphological behaviour of those prepositions which accept pronominal suffixes according to the pronominal category of the associated nominal phrase is described in §5.3. Free prepositions are morphologically invariant, and simply precede a following noun phrase, or an independent pronoun. Thus:

<i>ra sugai</i>	<i>burbut qa</i>
LOC house	near 2SG
'in the house'	'near you'

The set of free prepositions that have been attested are as follows:

<i>arvotcan</i>	'between'
<i>behnuri</i>	'before'
<i>bihni</i>	'purposive'
<i>burbut</i>	'near, close to'
<i>dabelgen</i>	'with, accompanitive'
<i>gi</i>	'instrumental, general oblique'
<i>mafeli</i>	'until, as far as'
<i>m(in)arogi</i>	'away from'
<i>ra</i>	'locative, allative, cause'
<i>soku</i>	'like'

With bound prepositions, however, the pronominal category is expressed in the morphological shape of the pronoun itself. When such prepositions are associated with a following noun phrase, the preposition appears in its uninflected form. Contrast, therefore, the following forms:

<i>san-qa</i>	<i>san yarumne</i>
BEN-2SG	BEN chief
'for you'	'for the chief'

The dative preposition has an irregular paradigm (§5.3). When there is a following noun, the preposition must appear in the same shape that we find when it is associated with a third person singular pronoun, for example:

Tavagi vaimre bohgi yalu.
 2SG:IMP:BR:throw orange GOAL:3SG child
 'Throw the orange to the child.'

This is true whether the following noun phrase is itself singular or plural. Thus:

Tavagi vaimre bohgi ovnalalau.
 2SG:IMP:BR:throw orange GOAL:3SG PL:child
 'Throw the orange to the children.'

7.3 Verbal phrases

It is much more difficult to set up a well-defined verb phrase in Ura than it is to define nominal and prepositional phrases. However, the grammatical sequence of VERB + OBJECT is sufficiently tightly bound that we could treat this as a phrase-level rather than a clause-level relationship. In particular, there is no possibility of any constituent appearing between a transitive verb and a following free-form object. Also, with the small set of fully suffixed transitive verbs, there is a requirement that a following nominal object should be associated with a verb that carries the same inflectional marking that we find with a third person singular pronominal object. Thus:

Ci-ta-i umcas.
 3SG:RECPAST-BR:kill-3SG pig
 '(S)he killed the pig.'

Y-ovlipohgi ovon irais.
 3SG:DISTPAST-BR:tell:3SG PL old.man
 '(S)he told the old men.'

Another particular kind of verb phrase is the causative construction in which the action that is brought about by some external agent is expressed by means of an uninflected verb appearing in its basic root form following a causative verb that is inflected for both subject and object categories. Thus:

Yesu Ø-imis m-om-qis omorop.
 Jesus 3SG:DISTPAST-BR:die ES-BR:CAUS-1PL.INC BR:live
 'Jesus died and caused us to live.'

In this example, the sequence *momqis omorop* cannot be interrupted by any other constituent, and should be considered as a particular kind of verb phrase.

A final verb phrase construction involves the use of *obu* 'do, make' as a dummy verb in situations when a verb is borrowed from Bislama. Verbs of Bislama origin cannot be

inflected in Ura, and the verbal categories are expressed instead on the preposed dummy verb. Thus:

Ira-nobu plei.
 3PL:PRES-MR:do play
 'They are playing.'

7.4 Universal modifier

As the final section in this chapter on phrase-level constituents, reference will be made to the phrasal modifier *bacan* 'only, very'. This is considered as a universal modifier in that it does not occur just on forms belonging to a single word class, but can appear on words belonging to a variety of word classes with essentially the same meaning. The following examples illustrate the use of this form as a modifier to words belonging to a variety of word classes:

(i) nouns:

Arvahgi neveg bacan.
 2SG:IMP:BR:cover food only
 'Cover just the food.'

(ii) verbs:

Ce-qeni bacan dal.
 3SG:FUT-MR:eat only taro
 '(S)he will only eat taro.'

(iii) adjectives:

Navyan-qa armai-ves bacan.
 voice-2SG good-AMEL very
 'Your voice is very nice.'

(iv) interjections:

Yemo bacan uvuvu gi yarmis.
 that's.all only story OBL devil
 'That's all to the story about the devil.'

(v) adverbs:

Ka-nalyeg lama bacan.
 2SG:PRES-MR:sweat vigorously very
 'You are sweating very vigorously.'

8 *Sentence structures*

8.1 Basic clause types

In this section, the internal structure of declarative clauses in simple sentences is described. There is separate discussion in following sections of interrogative clauses, and clauses in which constituents have been moved from their basic structural positions as described in this section.

8.1.1 Non-verbal clauses

There are several clause types in Ura which contain no verbal constituents, but which consist instead of a nominal topic and a following non-verbal comment. The usual pattern in such constructions is for a topic to precede a comment, with the two being separated by an intonation break. The topic can be either a pronoun or a noun. We therefore find constructions such as the following, in which both topic and comment are surrounded by square brackets:

[Qa] [yarvin].

2SG woman

‘You are a woman.’

Both the topic and the comment noun phrases can be structurally complex. We therefore find examples such as the following:

[Nivan-yau] [Hemli Ucai].

name-1SG Hemli Ucai

‘My name is Hemli Ucai.’

[Mori] [neveg bihni wavlau].

fermented.breadfruit food PURP cyclone

‘Fermented breadfruit is food for cyclones.’

The comment in a non-verbal clause can take the form of a noun phrase, as in the examples just presented, as well as a variety of other constituent types. The comment can therefore be a possessor, e.g.

[Neveg] [arka].

food POSS:2SG

‘The food is yours.’

[Sugai] [ar wi]?

house POSS who

‘Whose is the house?’ (lit. ‘The house is whose?’)

It can also be an adjective, with the adjectival comment being either morphologically simple or derived, e.g.

[Qa] [armai].	[Qivin-yau] [arwat].	[Nihmi] [arw-ehlip].
2SG good	tooth-1SG bad	eye:3SG ADJ-BR:red
'You are good.'	'My teeth are bad.'	'His/her eyes are red.'

An ambient topic-comment clause is one in which the existence of some entity or the pertinence of some state is simply asserted. When such events are expressed in Ura, there is no topic expressed. This means that a sentence consisting of nothing but a comment appears on its own. Thus:

<i>Bopolvo.</i>	<i>Armai.</i>
morning	all right
'It is morning.'	'It is all right.'

Non-verbal clauses can include the normal range of additional sentence-level constituents, such as adverbs and prepositional phrases, as well as subordinate clauses. The sentence-level modifiers can either precede or follow the ambient comment, as in:

[Nerevnip] ahninu.	Yera [nelin armai].
rain yesterday	today weather good
'There was rain yesterday.'	'Today there is good weather.'

Negation with non-verbal constructions is marked by placing the free form negative constituent *davawi*—which freely alternates with *davau*—between the topic and the comment. Thus:

[Yau] davawi [yarvin].	[Neveg] davau [arka].
1SG NEG woman	food NEG POSS:2SG
'I am not a woman.'	'The food is not yours.'

Topicless non-verbal ambient clauses are negated in the same way, with *davawi* appearing before the comment noun phrase. Thus:

<i>Davawi [nerevnip].</i>
NEG rain
'There was no rain.'

Emphatic negation can be expressed with *davawi* ~ *davau* with the form *sai* appearing as a postmodifier to the negative marker, e.g.

<i>Davawi sai [nerevnip].</i>
NEG EMPH rain
'There was no rain at all.'

8.1.2 Verbal clauses

The basic constituent order in verbal clauses in Ura is SV(O). The following illustrate this pattern with intransitive verbs:

*Umcas y-ohmol.*pig 3SG:DISTPAST-BR:fall
'The pig fell down.'*Irais c-etw-amarat.*old.man 3SG:RECPAST-NEG-BR:sick
'The old man was not sick.'

The examples below illustrate this pattern with transitive verbs with overt occupants of the object slot:

*Nomwat i-tevehni**avinsai.*Nomwat 3SG:DISTPAST-BR:wait.for brother:3SG
'Nomwat waited for his brother.'*Nomwat y-etu-tevehni**qa.*Nomwat 3SG:DISTPAST-NEG-BR:wait.for 2SG
'Nomwat did not wait for you.'

With those verbs on which a third person plural pronominal object is expressed by means of the suffix *-l*, as well as transitive verbs in general with which third person singular objects are expressed by means of zero (§6.3), there is no overt marking in the post-verbal object position. Compare the behaviour of the unsuffixed verb *tavrivru* 'forget' with that of the partly suffixed verb *ocori* 'know':

*I-tavrivru**leil.**Y-ocori-l.*3SG:DISTPAST-BR:forget 3PL
'(S)he forgot them.'3SG:DISTPAST-BR:know-3PL
'(S)he knew them.'

With verbs that have pronominal subjects, the pre-verbal subject slot is normally unoccupied, and the full load of marking the various pronominal categories falls on the subject-tense prefixes on the verb (§6.2.2). Thus, a verbal clause in Ura can consist minimally of just a verb and its accompanying subject and object affixes, as illustrated by the following:

*Y-ohmol.**Y-ocori-l.**Ce-nivani**Ø.*3SG:DISTPAST-BR:fall
'It fell down.'3SG:DISTPAST-BR:know-3PL
'(S)he knew them.'3SG:PRES-MR:fear 3SG
'(S)he fears it.'

However, as noted in §7.1.1, an independent pronoun can be introduced into the subject slot to express contrast. Also, a third person singular zero object can be expressed by means of the independent pronoun *iyi* when it is highly animate, and when special contrast is being expressed.

My Ura corpus includes two ditransitive verbs, i.e. *ovo(hgi)-* 'give' and *ovlipo(hgi)-* 'tell'. These differ from ordinary transitive verbs in that they are associated with two following unmarked noun phrases, which we can refer to as the direct object and the indirect object respectively. The direct object is the NP which is pronominally marked on the verb, and this expresses the recipient of the action. The indirect object is the NP which follows this, and it expresses the object given in the case of *ovo(hgi)-*, and the utterance in the case of *ovlipo(hgi)-*. Thus:

Yaw-abo-ka nivasi.
 1SG:FUT-MR:give-2SG money
 'I will give you the money.'

Y-ovlipo-ka novul Ura.
 3SG:DISTPAST-BR:tell-2SG language Ura
 '(S)he told you the Ura language.'

8.1.3 Non-core arguments

The minimal clause types described in §8.1.1 and §8.1.2 can be expanded by the addition of a variety of non-core arguments. These additional constituents can be either prepositional phrases, or other unmarked modifiers, including adverbs, along with a variety of other types of constituents.

8.1.3.1 Unmarked modifiers

There is a set of unmarked constituents in Ura which can be added to a clause to provide information about the manner in which the action is carried out, to add some kind of temporal or spatial information about the locus of the event, or to provide other kinds of semantic detail about the participants in the event.

(i) Manner adverbials

There are two forms expressing speed or intensity which function exclusively as adverbs of manner: *metuk* 'slowly, softly' and *ihnom* 'quickly, on time'. These two adverbs can follow an intransitive verb. Thus:

Qimr-ovocor metuk mi-va ra de.
 1PL.INC:PAST-BR:walk slowly ES-BR:go LOC sea
 'We walked slowly to the sea.'

This post-verbal structural slot expressing manner is also freely occupied by adjectives, as well as other nominal postmodifiers (§5.2.1, §7.1.2.2), with no overt marking of their adverbial status. Thus:

Nabaveg y-etop lama.
 fire 3SG:DISTPAST-BR:burn strong
 'The fire burned strongly.'

Ca-narufa armai.
 3SG:PRES-MR:sing good
 '(S)he sings well.'

Cam-amni ginimis.
 3SG:PRES-MR:drink much
 '(S)he drinks a lot.'

The similitive preposition *soku* 'like' (§8.1.3.2) can also function as an adverbial meaning 'thus', as illustrated by the following:

Ki-nobu soku.
 2SG:FUT-MR:do thus
 'Do it like this!'

Finally, the form *nigei* ‘perhaps’ functions exclusively as an adverb of manner, occupying clause-initial position. Thus:

Nigei ci-va-ye.

perhaps 3SG:RECPAST-BR:go-PERF

‘Perhaps (s)he has already gone.’

(It will be noted from §8.2 that this form is homophonous with the interrogative form meaning ‘when?’.)

(ii) *Time adverbials*

There is a larger set of adverbs in Ura expressing the temporal orientation of an event. The attested membership of this set is presented in Table 8.1. Most of these forms are morphologically simple, though *nelinye* ‘always’ derives from the noun *nelin* ‘day, time’, which carries the suffix *-ye* ‘every’ (§5.1.2.2.1).

Table 8.1 Temporal adverbs

<i>mabum</i>	‘beforehand, earlier’
<i>atirwai</i>	‘a long time ago’
<i>marima</i>	‘now’
<i>nelinye</i>	‘always, constantly’
<i>uvo</i>	‘forever, keep on doing’
<i>unmes</i>	‘early’
<i>yomo</i>	‘then’
<i>burbut</i>	‘almost, nearly’
<i>ahninu</i>	‘yesterday’
<i>bolvo</i>	‘tomorrow’

These forms have a wider range of positions in which they can appear than the manner adverbials just described in that they can occur either before the verb phrase, as in:

Burbut ir-ahlumne arye.

nearly 3PL:PAST-BR:arrive outside

‘They have nearly arrived outside.’

or after the verb phrase, as in:

Nalinowe ar Yobut c-eni umcas ar Lalim ahninu.

dog POSS Yomput 3SG:RECPAST-BR:eat pig POSS Lalim yesterday

‘Yomput’s dog ate Lalim’s pig yesterday.’

This structural slot can also be filled by an adverbial phrase which takes the form of unmarked noun phrase that has temporal reference. Thus:

Ci-tadek bopolvo.

3SG:RECPAST-BR:get.up morning

‘(S)he got up in the morning.’

(iii) *Place adverbials*

The final semantic set of forms which can perform an adverbial function with no overt marking are those which refer to the spatial orientation of an event. Toponymic nouns can be used with no overt marking in an adverbial slot to express the location, goal or source orientation of an action. Thus:

I-va *Bohnalvin.*
 3SG:DISTPAST-BR:go Potnarvin
 '(S)he went to Potnarvin.'

This category also includes any of those derived locational nouns referred to in §5.1.2.1.1. Such nouns can express any of these spatial roles with respect to the referent of the root noun. Thus:

Ure-deti *u-dahlwa* *marima.*
 1PL.INC:FUT-MR:return LOC-village now
 'We will return to the village now.'

There is also a set of relative location nouns which can appear in this structural slot. These are forms that express location with respect to some other entity, and include the forms set out in Table 8.2. Examples:

Ehnen *c-arvihgi* *neveg ra* *nivlek* *unayai.*
 mother:3SG 3SG:RECPAST-BR:put.out.of.reach food LOC shelf above
 'His/her mother put the food out of reach on the shelf above.'

Alauriyekye *leil* *ir-va* *ataporgi* *m-avos* *dahmas* *ra*
 all 3PL 3PL:PAST-BR:go across.river ES-BR:happy very because
neveg *orog.*
 food much
 'They all went across the river and were happy because there was a lot of food.'

Table 8.2 Relative location nouns

<i>unayai</i>	'above'
<i>udena</i>	'below'
<i>unbahnag</i>	'inside'
<i>arye</i>	'outside'
<i>burbut</i>	'nearby'
<i>isut</i>	'far off'
<i>mabum</i>	'ahead'
<i>degengi</i>	'to one side'
<i>ataporgi</i>	'across the river'

The locational pronouns (§5.1.2.1.2) derived from possessive pronouns (§5.1.1.2) by means of the locational suffix *-wi* can also appear in the place-adverbial slot within the clause, i.e. as zero-marked items. We therefore find examples such as the following:

Ir-va *ahleil-wi*.
 3PL:PAST-BR:go POSS:3PL-LOC
 'They went to their place.'

Another category of zero-marked occupants of the adverbial slot which make reference to location are forms which belong to the set of directional adverbs. These forms all indicate relative distance from the speaker, vertical position with respect to the speaker, and whether the location is across from, or in the same area as the speaker. The following forms indicate location at a variety of distances in the same area as the speaker on a level plain:

qei 'here'
oube 'there (near the addressee)'
erpa 'over there (away from the speaker and addressee and out of sight)'

These forms correspond to the following, which indicate location across a physical space that separates the location in some way from the speaker or the hearer:

giqei 'on the side of the speaker, in the direction of the speaker'
goube 'on the side away from the speaker, in the direction away from the speaker'
ouberpa 'over there on that side, over there in that direction (away from the speaker and the addressee)'

Locations higher and lower than the speaker are indicated by the following forms:

<i>youp</i>	'down there'	<i>yok</i>	'up there'
<i>oubeyoup</i>	'down over there'	<i>oubeyok</i>	'up over there'
<i>goubeyoup</i>	'across down there'	<i>goubeyok</i>	'across up there'

8.1.3.2 Prepositional phrases

Prepositional phrases all share the internal structure described in §7.2 and express information about the semantic roles played by non-core participants in an event. Prepositional phrases in Ura generally appear after the verb phrase, sharing this position with most of the unmarked modifiers described in §8.1.3.1.

In the discussion which follows, the range of functions expressed by each of the free—i.e. morphologically invariant—prepositions attested in Ura is described first. This discussion is then followed by a discussion of the range of functions expressed by each of the inflected prepositions.

8.1.3.2.1 Free prepositions

(i) *Ra*

The free preposition *ra* is most frequently encountered as a marker of spatial roles, and the following noun phrase generally has non-human reference. The specific spatial functions that it performs are:

(a) the locus within which a motion or an activity takes place—i.e. location—with respect to a common noun phrase that has non-human reference, e.g.

Uglai ca-narau ra ni.
 flying.fox 3SG:PRES-MR:hang LOC tree
 'The flying fox is hanging in the tree.'

Ir-evtit ra nelelam.
 3PL:PAST-BR:meet LOC road
 'They met on the road.'

Ni cam-ancaiyek ra de.
 log 3SG:PRES-MR:float LOC sea
 'The log is floating on the sea.'

(b) the locus to which a motion or activity is directed—i.e. goal—with respect to non-human common noun phrases, e.g.

Yarmis i-va ra sugai urkis.
 devil 3SG:DISTPAST-BR:go GOAL house small
 'The devil went to the toilet.'

(c) the locus away from which a motion or activity is directed—i.e. source—with respect to non-human common noun phrases, e.g.

Y-arcai ra netuco.
 3SG:DISTPAST-BR:swim SOURCE reef
 '(S)he swam from the reef.'

Locational nouns, including institutionalised place names, are not normally directly preceded by the spatial preposition *ra*. When performing a locative, goal or source role, such nouns can firstly be apposed to the common noun *nivenu* 'place', which is preceded by the preposition *ra* in the normal way. Thus:

I-teti ra nivenu Bohnalvin.
 3SG:DISPAST-BR:return SOURCE place Potnarvin
 '(S)he returned from Potnarvin.'

Alternatively, the locational noun itself can be preceded by a zero marking, as described in §8.1.3.1. Thus:

Yawe-qerek Benyelege.
 1SG:FUT-ascend Umponyelogi.
 'I will go up to Umponyelogi.'

In addition to these spatial roles, *ra* expresses a number of non-spatial roles, as listed below.

(a) an entity which precipitates an event, i.e. cause. Thus:

Iyi yem-anbut ra yarvin.
 3SG 3SG:DEPPAST-BR:angry CAUS woman
 '(S)he was angry because of the woman.'

Yau-venim qei ra novul Ura.
 1SG:RECPAST-BR:come here CAUS language Ura
 'I came here because of the Ura language.'

I-toqorwa ra umcas.
 3SG:DISTPAST-BR:laugh CAUS pig
 '(S)he laughed at the pig.'

In conjunction with the interrogative *da* 'what', this preposition expresses the meaning of 'why' (§8.2), e.g.

Ki-venim ra da?
 2SG.RECPAST-BR:come CAUS what
 'Why have you come?'

(b) the temporal locus of an event, i.e. time. Thus:

Yaw-agsi qa ra Nelin suworem.
 1SG:FUT-MR:see 2SG TIME day five
 'I will see you on Friday.'

(c) the relationship between a person and the place where that person is from, e.g.

Gimi ra nivenu saican.
 2PL BELONG place only.one
 'You are all from one place.'

Finally, *ra* precedes a small set of directly possessed nouns that have a lexical meaning that refer either to body parts or to positions. When preceded by the spatial preposition *ra*, however, the resulting prepositional phrases express a range of specific locative roles which are clearly related semantically to the lexical meaning of the bound noun, though not fully predictable from these meanings. The forms in Table 8.3 are attested in Ura as entering into this construction. Thus:

Nalinowe can-ahlei ra digen nivlek.
 dog 3SG:PRES-MR:lie.down LOC underside bed
 'The dog is lying down under the bed.'

Table 8.3 Directly possessed nouns entering into special prepositional phrases

<i>dan</i>	'back'	<i>ra dan</i>	'behind'
<i>nobun</i>	'head'	<i>ra nobun</i>	'on top of, above'
<i>digen</i>	'underside'	<i>ra digen</i>	'under'

(ii) *Rabun*

This preposition expresses the same spatial roles as *ra*, but with explicit reference to nouns referring to sandy or stony places. Thus, this preposition is typically associated with the nouns *nalvin* 'beach' and *netuco* 'exposed reef'. Thus:

Cam-amsocwap *rabun netuco.*

3SG:PRES-MR:go.fishing LOC reef

‘(S)he is fishing on the reef.’

Historically, this form appears to be derived from the sequence *ra nobun* ‘to the head of ...’, though the morphological process whereby the sequence of preposition and the following noun (minus its accreted article) is not synchronically productive.

(iii) *Dabelgen*

This preposition expresses accompaniment. The inflected preposition *qal* expresses the same meaning, and it has not been established if there is any semantic contrast between these two prepositions.

(iv) *Burbut*

This free preposition expresses proximate location, and translates therefore as ‘near’ or ‘close to’. Thus:

Cam-adap *burbut yau.*

3SG:PRES-MR:sit near 1SG

‘(S)he is sitting near me.’

(v) *Soku*

This is the similitive preposition, which expresses similarity between the referent (or referents) or one noun phrase and the referent (or referents) of another noun phrase. It translates, therefore, as ‘like’ or ‘as’. Thus:

Ca-narufa *soku uhnomu unayai.*

3SG:PRES-MR:sing SIM bird/fish above

‘(S)he sings like a bird.’

In conjunction with the interrogative *da* ‘what’, this preposition expresses the meaning of ‘how’ (§8.2), as in the following:

Ki-tani *soku da?*

2SG:RECPAST-BR:get SIM what

‘How did you get it?’

(vi) *Mefeli/mafeli*

This preposition expresses the meaning ‘until’ with a following temporal noun. Thus:

Qimir-era *mefeli bopolvo.*

1PLEX: PAST-BR:stay until morning

‘We stayed until the morning.’

(vii) *Behnuri*

This preposition expresses the temporal meaning of ‘before’, e.g.

Iyi c-ebenim behnuri qis.
 3SG 3SG:FUT-MR:come before 1PL.INC
 '(S)he will come before us.'

(viii) *M(in)arogi*

The preposition *minarogi*, along with its shorter variant *marogi*, expresses the source from which an action is directed, and expresses therefore the meaning 'away from' or 'out of'. Thus:

I-tanibelek marogi yau.
 3SG:DISTPAST-BR:take.away SOURCE 1SG
 '(S)he took it away from me.'

Ka-danibelek uhnomu minarogi nelou.
 2SG:PRES-MR:take.out fish SOURCE canoe
 'You are taking the fish out of the canoe.'

(ix) *Dovni*

This expresses the meaning of 'away from', e.g.

A-dani nup dovni qa.
 3SG:PRES-MR:take yam away.from 2SG
 '(S)he is taking the yam away from you.'

It can also express a purposive meaning, e.g.

Yawi-va dovni nup ahninu.
 1SG:RECPAST-BR:go PURP yam yesterday
 'I went for the yams yesterday.'

(x) *Bihni*

The preposition *bihni* indicates the purpose to which something is put. Thus:

Y-arvi ni bihni nabaveg.
 3SG:DISTPAST-BR:cut wood PURP fire
 '(S)he cut the wood for the fire.'

(xi) *Arvotcan*

This expresses location 'between' or 'in the middle', e.g.

Y-arap arvotcan gimi qelu.
 3SG:DISTPAST-BR:sit between 2PL two
 '(S)he sat between the two of you.'

(xii) *Gi*

This is the default preposition, in the sense that when no other preposition is appropriate according to the semantic generalisations presented in this and the following section, this is the form that is used. This means that it is attested with a wide range of semantic functions about which it is not possible to generalise. For many of the functions that are described below, it is therefore glossed simply as the marker of a variety of oblique semantic roles.

This preposition is most frequently encountered marking the instrumental role with a following inanimate noun phrase. Thus:

Yau-narvi ni gi morken.

1SG:FUT-MR:cut wood INST axe

'I will cut the wood with an axe.'

Yaw-agli nup gi nuwa.

1SG:FUT-MR:dig yam INST digging.stick

'I will dig the yam with a digging stick.'

However, in its role as a marker of the general oblique, the preposition *gi* is also used to perform the following specific additional functions:

(a) It can be used to indicate the content of an utterance expressed by a locutionary verb such as *ovul* 'talk' or *tabe* 'tell story', e.g.

Ya-dabe gi nelin dirwai.

1SG:PRES-MR:tell.story OBL time past

'I am talking about the old days.'

Yomo bacan uvuvu gi yarmis.

that's.all only story OBL devil

'That's all with the story about the devil.'

(b) It can be used to indicate the vaguely causal entity in a transitive construction in which a third noun phrase is inherently involved in addition to those expressed by means of the subject and the object. This means that in sentences expressing thanks, the noun phrase referring to the entity for which thanks are offered is marked by *gi*, as in the following:

Kobahlini Yesu gi neveg.

thank.you Jesus OBL food

'Thank you Jesus for the food.'

(c) Cognate objects to intransitive verbs can also be expressed by means of the preposition *gi*. This refers to a noun phrase which refers to something which is produced as an inherent result of an action that is expressed by means of an intransitive verb. Since spitting inevitably results in the production of saliva (or perhaps phlegm, blood or bile), nouns with this area of reference can be considered as cognate objects of the intransitive verb 'spit'. This category of intransitive verbs differs from verbs such as 'run' or 'wait', which do not result in the production of anything. We therefore find examples such as the following:

Ya-narufa gi narufa dobor.
 1SG:PRES-MR:sing OBL song holy
 'I am singing a hymn.'

I referred in §6.5.2.1 to the use of *gi* as a pseudo-transitivising preposition, allowing a formally intransitive verb to be associated with a pragmatically salient noun phrase. This noun phrase does not express an instrumental role; nor does it mark an object of a locution, a cognate object, or any of the other semantic roles just presented. Thus, the preposition *gi* may mark a semantic patient, as in

C-omrok gi nacava.
 3SG:RECPAST-BR:steal TR kava
 '(S)he stole the kava.'

or it may mark a noun phrase in some kind of spatial role, as in

Y-ovocor m-aqau gi nobuwa.
 3SG:DISTPAST-BR:walk ES-BR:go.around TR mountain
 '(S)he walked around the mountain.'

However, the boundary between a pseudo-transitivising function of the preposition *gi* and the formally similar transitivising suffix *-gi* on verbs, as described in §6.5.2.1, is synchronically obscure, and the same meaning can be expressed formally in two ways with no apparent difference in meaning. We therefore find alternation between the example presented above which is pseudo-transitive according to the description just presented, and the following, which represents a normal transitive construction:

C-omrok-gi nacava.
 3SG:RECPAST-BR:steal-TR kava
 '(S)he stole the kava.'

8.1.3.2.2 Inflected prepositions

The second set of prepositions are those which are obligatorily inflected with a suffix that has pronominal reference. There is a much smaller number of forms in this subset in Ura. The range of functions of each of these is described in turn below.

(i) *Aran*

This preposition is in complementary distribution with the undeclined preposition *ra*, but is discussed separately on the basis of its different morphological behaviour, given that *ra* is a free preposition while *aran* is an inflected preposition. The two prepositions express the same range of functions, and differ in that *ra* is associated with nouns having non-human reference while *aran* expresses the same roles with respect to human nouns. Thus:

Y-anbut aran awin.
 3SG:DISTPAST-BR:angry CAUS husband
 'She was angry at her husband.'

The inflected preposition *aran* is also used to express the same range of functions with pronouns, with the various pronominal categories being marked by means of suffixes to the preposition, e.g.

Yam-adap isut aran-leil.

1SG:PRES-MR:sit long.way LOC-3PL

'I am sitting a long way from them.'

I-toqorwa aran-yau.

3SG:DISTPAST-BR:laugh LOC-1SG

'(S)he laughed at me.'

(ii) *San*

This preposition precedes a noun phrase which expresses the entity representing the beneficiary of an action, and translates therefore as 'for'. Given its benefactive meaning, this preposition is only attested before animate noun phrases. Thus:

I-vasi navucvuk san-yi.

3SG:DISTPAST-BR:buy-CONST bread BEN-3SG

'(S)he bought the bread for him/her.'

I-tani uvasele san-qa.

3SG:DISTPAST-BR:get dragon.plum BEN-2SG

'(S)he got the dragon plums for you.'

The notion of beneficiary can be extended to include the goal of an utterance which is intended specifically for a particular person (or persons). Thus:

Derelwa c-ovli armai balacis san uyou ari.

Derelwa 3SG:RECPAST-BR:say good day BEN grandmother POSS:3SG

'Derelwa said good day to his grandmother.'

(iii) *Bohgi*

This is the dative preposition, which introduces a noun phrase expressing the goal with verbs expressing transfer. Note the following examples:

Cam-davagi bo-kim.

3SG:PRES-MR:throw GOAL-1PL.EXC

'(S)he is throwing it to us.'

I-seivasi uhnomu bo-yau.

3SG:DISTPAST-sell fish GOAL-1SG

'(S)he sold the fish to me.'

I-tavali novul bo-kis.

3SG:DISTPAST-BR:send word GOAL-1PL.INC

'(S)he sent us word.'

(iv) *Qal*

This preposition expresses an accompanitive relationship. While there are separate prepositions in Sye depending on whether the accompanitive noun phrase has singular or plural reference—(*na*)*ndu* for dual accompanitive constructions and *ndal* for plural constructions (Crowley 1998a:219–220)—the preposition *qal* in Ura is used for noun phrases with any number reference. Thus:

Iyi cam-adap qal avinsai.

3SG 3SG:PRES-MR:sit ACC same.sex.sibling:3SG

‘(S)he is sitting with his brother/her sister.’

Iyi cam-adap qal r-avinsai-mila.

3SG 3SG:PRES-MR:sit ACC PL-same.sex.sibling:3SG-PL

‘(S)he is sitting with his brothers/her sisters.’

Ir-arap qal rimin.

3PL:PAST-BR:sit ACC father

‘They sat with his/her father.’

It was pointed out earlier in this section that the free preposition *dabelgen* also expresses an accompanitive meaning. This form has not been widely attested, and it is not known if it is synonymous with *qal*, or if it expresses a particular kind of accompaniment. Comparative evidence from Sye suggests that we might expect particular kinds of accompaniment to be expressed by different prepositions (Crowley 1998a:229–230), though this has not been confirmed for Ura.

8.2 Interrogative clauses

The simplest construction for the expression of polar questions in Ura is that in which a declarative clause is unmodified in structure, with the only marking of interrogative status being the final rising instead of final falling intonation. However, there is another construction which can be used to form polar questions involving *qu*—which is identical in shape to the conjunction meaning ‘or’—which is postposed to a declarative sentence. This latter construction presumably represents an abbreviation of *qu davawi* ‘or not’. Note, therefore, the following correspondence between declarative and interrogative clauses:

Kem-eba u-dohmus.

2SG:PRES-MR:go LOC-garden

‘You are going to the garden.’

Kem-eba u-dohmus qu?

2SG:PRES-MR:go LOC-garden Q

‘Are you going to the garden?’

There is a variety of interrogative forms attested in Ura used in the expression of content questions, as listed in Table 8.4.

The interrogatives *da* ‘what’ and *wi* ‘who’, behave in exactly the same way as noun phrases, appearing in the same syntactic positions as ordinary noun phrases, e.g.

Table 8.4 Interrogative words

<i>duwa</i>	'where?'
<i>nigei</i>	'when?'
<i>nocwa</i>	'how?'
<i>da</i>	'what?'
<i>wi</i>	'who?'
<i>atu</i>	'which?'
<i>qiva</i>	'how much?, how many?'

<i>Wi ci-namai</i>	<i>nacava?</i>	<i>Kem-qeni</i>	<i>da?</i>
who 3SG:FUT-MR:chew	kava	2SG:PRES-MR:eat	what
'Who will chew the kava?'		'What are you eating?'	

However, these forms are much more likely than non-interrogative noun phrases to be shifted to pre-verbal position, even though they are not verbal subjects (§8.3). Thus:

Da ka-nobu?
 what 2SG:PRES-MR:do
 'What are you doing?'

The interrogatives *atu* 'which' and *qiva* 'how much, how many' behave like nominal modifiers in that they follow the noun. The form *qiva* 'how much, how many', however, can also appear before a noun, as well as after it, with no change of meaning (§7.1.2). Thus:

<i>uhnomu qiva?</i>	<i>qiva uhnomu?</i>
fish how.many	how.many fish
'how many fish?'	

Both of these forms can also be used as proforms, as in the following:

<i>I-tani</i>	<i>qiva?</i>	<i>I-tani</i>	<i>atu?</i>
3SG:DISTPAST-BR:take	how.many	3SG:DISTPAST-BR:take	which
'How many did (s)he take?'		'Which did (s)he take?'	

The adverbial interrogatives, i.e. *nigei* 'when' and *nocwa* 'how', are fairly free in their placement within a sentence, exhibiting the same kind of mobility as adverbs and prepositional phrases. Note the following examples:

<i>K-ebenim</i>	<i>nigei?</i>	<i>Nigei k-ebenim?</i>
2SG:FUT-MR:come	when	when 2SG:FUT-MR:come
'When will you come?'		'When will you come?'

The expression of the interrogative of place in Ura parallels the pattern that we find in Sye (Crowley 1998a:239–240), in that this can be expressed either by means of the interrogative free form *duwa*, or by means of the clitic form *-du*, which is attached to the verb. Thus:

<i>C-eregi</i>	<i>duwa?</i>	<i>C-eregi-du?</i>
3SG:RECPAST-BR:put	where	3SG:RECPAST-BR:put-where
'Where did (s)he put it?'		'Where did (s)he put it?'

All other interrogative meanings for which there are not specific interrogative lexical forms are expressed by means of prepositional phrases in which the appropriate preposition precedes the interrogative nominal. Thus, for instance, the meaning of 'why?' is expressed by means of the causal preposition *ra* and the interrogative *da* 'what', and the meaning of 'how' is expressed by means of the similitive preposition *soku* 'like' and the interrogative *da* 'what'. Thus:

Ra da k-ebenim?
CAUS what 2SG:FUT-MR:come
'Why will you come?'

K-ebenim ra da?
2SG:FUT-MR:come CAUS what
'Why will you come?'

Ki-tahlini umcas soku da?
2SG:RECPAST-BR:kill pig SIM what
'How did you kill the pig?'

8.3 Noun phrase movement rules

Although the basic constituent order in Ura is clearly SV(O), it is possible for verbal and prepositional objects to be fronted to clause-initial position. Ura, in common with most other Oceanic languages, has no passive construction, and it also lacks a productive set of transitivity suffixes which allows the promotion of oblique objects to the object position. The process of noun-phrase preposing allows speakers of Ura to increase the pragmatic salience of a noun phrase within the clause.

When a verbal object is preposed, there is normally a pronominal trace left at the point of extraction. In the case of unsuffixed verbs, this takes the shape of an independent pronoun, while in the case of suffixed or partly suffixed verbs, the trace takes the form of an appropriate inflectional suffix to the verb.

When a nominal phrase is preposed from the object position of the free prepositions *gi* and *ra*, the prepositions take the form of cliticised proforms, which are attached to whatever happens to be the verb that appears before the prepositional phrase. The cliticised form of *gi* is *-gi*, while the cliticised form of *ra* is *-wi*. Thus, the two clauses below are structurally related:

Ir-iri kilkil ra nowin.
3PL:PAST-BR:tie fish.hook LOC leg:3SG
'They tied the fish hook to his/her leg.'

Acougi *noum* *mori* *ir-iri-wi* *kilkil*.
 2SG:IMP:BR:extend leg:2SG REL 3PL:PAST-BR:tie-LOC PRO fish.hook
 ‘Stretch out your leg that they tied the fish hook to.’

The following two clauses can also be related structurally according to the same pattern:

Y-avai *ovnalalau* *gi* *nelou*.
 3SG:DISTPAST-BR:load PL:child OBL canoe
 ‘(S)he loaded the children into the canoe.’

I-tani *nelou* *m-avai-gi* *ovnalalau*.
 3SG:DISTPAST-BR:get canoe ES-BR:load-OBL PRO PL:child
 ‘(S)he got the canoe and loaded the children in it.’

The cliticised proform of the preposition *ra* is *-wi*, which obviously bears no phonological resemblance to the preposition that it is functionally related to. The clitic proform *-gi* has the same segmental shape as the free form preposition *gi*. The status of *-wi* and *-gi* as clitics rather than as stranded free forms is clearly indicated by the fact that the resulting forms stress as single phonological words. Thus, contrast the following, in which ‘ indicates the position of stress in the case of the locative clitic:

Ca'm-eda 'ra 'sugai.
 3SG:PRES-MR:stay LOC house
 ‘(S)he is in the house.’

... *sugai* *mori* *cam-e'da-wi*
 house REL 3SG:PRES-MR:stay-LOC PRO
 ‘... the house that she is in’

The following illustrates the same phenomenon with respect to the clitic form of *gi*:

Yau-'narvi 'ni 'gi 'morken.
 1SG:FUT-MR:cut wood INST axe
 ‘I will cut the wood with an axe.’

... *morken* *mori* *yau-nar'vi-gi* 'ni
 axe REL 1SG:FUT-MR:cut-INST PRO wood
 ‘... the axe that I will cut the wood with’

8.4 Complex sentences

The discussion in the remainder of this chapter is devoted to the behaviour of complex sentences, i.e. sentences which encode more than one event, in which the constituent clauses are structurally linked in a variety of different ways.

8.4.1 Echo subject construction

In Ura—as in the languages of southern Vanuatu in general—there is a clear inflectional distinction in the marking of verbs carrying what we can call initial subjects, as distinct

from echo subjects. When a verb encodes a new event, its inflectional prefixes mark a full range of subject and tense distinctions. Verbs with echo subject marking, however, express a restricted range of inflectional distinctions, with no separate marking for most tense categories, as well as no distinctions for number or the pronominal category of the subject (§6.2.2.1.2).

The echo subject prefix is underlyingly *mi-*, which compares with the free coordinator *im*, and its proclitic alternative form *mi-* (§7.1.3). However, the discussion below indicates that echo verb prefixes go well beyond just clausal coordination.

8.4.1.1 Non-grammaticalised echo verbs

The canonical echo verb construction in Ura is that which expresses coordination between verbs sharing the same subject. Echo subject markers can be used to express either sequential or simultaneous coordinate relationships between the events expressed by two (or more) verbs. When an initial event precedes a second event (or a number of subsequent events) in time, the second verb (and all subsequent verbs) are marked with echo subject prefixes when the subject categories are shared. Thus:

Enim qei m-ocsi yau!

2SG:IMP:come here ES-BR:see 1SG

‘Come here and see me!’

Y-avyu-venim m-ocsi qa u-nabon-qa.

3SG:DISTPAST-BR:DESID-BR:come ES-BR:see 2SG LOC-home-2SG

‘(S)he wanted to come and see you at your home.’

Dalwan c-obahlini-ye sugai arka m-arail.

Dalwan 3SG:RECPAST-BR:repair-PERF house POSS:2SG ES-BR:sweep

‘Dalwan has repaired your house and swept it.’

When an echo verb follows a main verb that requires the modified form of the root, the echo verb also has modified root marking. Thus:

Ur-ebenim m-adap.

1PL.INC:FUT-MR:come ES-MR:sit.down

‘We will come and sit down.’

Yaw-ebenim m-agsi qa bolvo.

1SG:FUT-MR:come ES-MR:see 2SG tomorrow

‘I will come and see you tomorrow.’

As was mentioned above, echo verbs in Sye vary for the number category of the initial subject. The fact that number is not marked on echo verbs in Ura is indicated by the following example in which the initial verb has non-singular marking, and the echo verb shares the same morphological marking as with the singular:

Qimir-va m-ovocor arye ra sugai.

1PL.INC:PAST-BR:go ES-BR:walk outside LOC house

‘We went and walked outside the house.’

While echo subject markers occupy the inflectional slot of the fully inflected initial verb, such verbs are free to be negated independently. Thus:

I-tani nelou m-etu-tadumwi m-avai-gi
 3SG:DISTPAST-BR:take canoe ES-NEG-BR:ask.permission ES-BR:load-INSTPRO

ovnalalau mi-va ra nobun qivin nivenu.

PL:child ES-BR:go GOAL head mouth place

‘(S)he took the canoe without asking permission and loaded it with children and went to the point.’

It should be pointed out that this example also illustrates the fact that an initial verb can be followed by a series of verbs carrying echo subject marking, and not just a single verb with echo subject markers.

Coordination is not the only function that is performed by the echo verb construction. A wide variety of verbs of motion are also marked with echo subject prefixes when they are used to indicate the directional orientation of an action. In such cases, the verb expressing the main action is marked with initial verb inflections, while the following directional verb is marked with echo subject markers. Thus:

Qimir-ovocor metuk mi-va ra de.
 1PLEX.C:PAST-BR:walk slowly ES-BR:go GOAL sea
 ‘We walked slowly (away) to the sea.’

8.4.1.2 Grammaticalised echo verbs

In addition to the constructions described above, in which echo verb constructions involve verbs which have clearly definable lexical functions, there are other verbs carrying echo subject markers in which the verbs perform a range of grammatical or discourse functions.

(i) *The verb oco ‘say’*

The intransitive verb *oco* ‘say’ can be followed by an unmarked clausal complement which expresses the direct or indirect complement of a verb of locution. Although the verb *oco* is performing a grammatical function, it behaves morphologically like an ordinary lexical verb in that it carries echo subject prefixes following a main verb carrying initial subject markers. We therefore find examples such as the following, which illustrate this quotative construction where there is a direct quote:

Y-ovlipohgi m-oco: Afro, navyan-qa armai-ves bacan.
 3SG:DISTPAST-BR:tell:3SG ES-BR:say brother voice-2SG good-very only
 ‘He told him: Brother, your voice is very good.’

The quotative construction is also used to introduce indirect speech, e.g.

Wi c-ovlipohgi m-oco ka-dani neveg aryau?
 who 3SG:RECPAST-BR:tell ES-BR:say 2PL:RECPAST-BR:take food POSS:1SG
 'Who said you should take my food?'

This form can also introduce a complement clause to a verb that expresses thinking rather than saying, e.g.

Yarumne sai y-etu-tavnere-gi m-oco avin
 chief other 3SG:DISTPAST-NEG-BR:believe-TR ES-BR:say friend:3SG

e-nimrovul.

3SG:PRES-MR:lie

'The other chief did not believe that his friend was lying.'

Avin y-ocori m-oco legen nesau.
 friend:3SG 3SG:DISTPAST-BR:know ES-BR:say branch kind.of.tree
 'His friend knew that it was the branch of a *nesau* tree.'

The verb *oco* with echo subject marking can also be used to introduce a clause that expresses an event that takes place as a direct result of the event described in the preceding clause containing a verb with initial subject markers. Thus:

Yarmis y-erek m-oco e-qeni nani.
 devil 3SG:DISTPAST-BR:ascend ES-BR:say 3SG:FUT-MR:eat goat
 'The devil went up with the intention that he would eat the goat.'

The quotative verb can also introduce a complement to an intransitive verb, such as the following:

Ya-navos m-ago yam-amli novul aryau.
 1SG:PRES-MR:happy ES-MR:say 1SG:PRES-MR:speak language POSS:1SG
 'I am happy that I am speaking my language.'

(ii) *The verb tamli*

The form *tamli* is a lexical verb meaning 'finish', which can be used both transitively and intransitively with no change in shape (§6.5.2.1). This form is also encountered in speech with echo subject marking, functioning as a discourse marker indicating that the speaker is now proceeding with the next stage in the story, with the preceding events having been completed, e.g.

Yarmis Ø-ip m-eni-ye neveg mi-tamli mi-teti.
 devil 3SG:DISTPAST-BR:descend ES-BR:eat-PERF food ES-BR:finish ES-BR:return
 'The devil went down and ate the food and then he came back.'

(iii) *Finite auxiliaries*

Non-finite auxiliaries are those forms which are inflected like ordinary verbs, yet which express auxiliary-like meanings with respect to a following verb, which itself appears in

nominalised form (§8.4.2). Finite auxiliaries differ from these in that the following verb is instead marked with the appropriate form of the echo subject prefixes.

The finite auxiliary *asai* ‘just do’ never functions as a main verb in its own right. The other finite auxiliaries that have been attested, however, have related meanings in their auxiliary and lexical functions, as indicated in Table 8.5. The following examples illustrate this pattern:

Ir-asai mi-tai mi-tahlini.

3PL:RECPAST-BR:just ES-BR:hit ES-BR:kill

‘They just hit and killed him.’

Ya-dahmi m-abul ra Ura.

1SG:PRES-MR:try ES-MR:speak LOC Ura

‘I am trying to speak in Ura.’

Ci-nahribohni mi-narufa.

3SG:FUT-MR:start ES-MR:sing

‘(S)he will start singing.’

K-ada m-agsi novul aryau Ura ra netai.

2SG:FUT-MR:HAB ES-MR:read language POSS:1SG Ura LOC book

‘You will keep reading my language Ura in the book.’

Qimrem-eda mi-nobu n-oburak.

1PL.EXC:PRES-MR:stay ES-MR:do NOM-BR:job

‘We do the job.’

Table 8.5 Lexical verbs functioning as finite auxiliaries

	<i>Auxiliary meaning</i>	<i>Lexical meaning</i>
<i>tahmi</i>	‘try to do’	‘try’
<i>ahribohni</i>	‘start doing’	‘start’
<i>era</i>	‘keep doing’	‘stay’

8.4.2 Subordinating prefixes

There are two prefixes attested on Ura verbs as non-finite markers of subordination. Both of these subordinating prefixes perform a semantically related function elsewhere in the morphology, as indicated in the discussion which follows.

(i) *Purposive (w)or-*

The discussion of nominal derivational morphology in §5.1.2.1.1 referred to a prefix of the shape *(w)or-* which derives an instrumental noun from a verb. This same prefix can replace the inflectional prefixes of a verb in a subordinate clause to express a purposive relationship between the event expressed in the main clause and the subordinate clause. Thus:

I-venim qei wor-tani nacava.

3SG:DISTPAST-BR:come here PURP-BR:take kava

‘(S)he came here to get kava.’

Nagalau wor-iva wor-tani.

difficult PURP-BR:go PURP-BR:get

‘It was difficult to go to get it.’

It can also be used to mark a complement clause to *ocori* ‘be able’, e.g.

Ya-nocori wor-ovli novul Ura.

1SG:PRES-MR:be.able PURP-BR:speak language Ura

‘I can speak Ura.’

Finally, this prefix is also attested in Ura in accompaniment with the preceding purposive subordinator *bihni* (§8.4.3), e.g.

Ya-dani sai ni bihni wor-ocli nacava.

1SG:FUT-MR:take one stick PURP PURP-BR:dig kava

‘I will get a stick to dig kava.’

(ii) Nominalising *n-*

There is a single verbal form that has been attested so far in Ura which can be referred to as a non-finite auxiliary, i.e. *espe* ‘do reflexively’. This functions as a verb in that it accepts inflectional prefixes just like any other verb. However, it is auxiliary-like in that it cannot be used without a following lexical verb. The main verb which follows this auxiliary must be transitive, and it receives non-finite marking in the form of the nominalising prefix *n-* (§5.1.2.1.1). The nominalised verb must carry pronominal object marking which is identical to the pronominal category of the grammatical subject of the auxiliary *espe*. We therefore find constructions such as the following:

Ir-espe n-elei leil.

3PL:PAST-BR:do.reflexively NOM-BR:scratch 3PL

‘They scratched themselves.’

On the basis of information provided in textual material gathered by Capell, this form also appears to indicate that an event takes place spontaneously. With such a function, the main verb can be either transitive or intransitive. We therefore find examples such as the following:

Yem-espe n-sari sai yerema.

3SG:DISTPAST-BR:do.spontaneously NOM-follow.closely INDEF person

‘(S)he just up and followed closely behind someone.’

While this non-reflexive use of *espe* has a parallel in Anejom (Lynch, pers.comm.), the cognate form *ehpe* in Sye has not been attested with this additional function.

In addition to the reflexive non-finite auxiliary, there is also a small set of transitive main verbs which can be used as auxiliaries in the same kind of construction. Table 8.6 sets out the verbs of this type have been attested in Ura. Thus:

<i>Ke-nocori</i>	<i>dani</i>	<i>nup ra</i>	<i>dohmus</i>	<i>aryau.</i>
2SG:PRES-MR:can	NOM:BR:take yam	LOC	garden	POSS:1SG
'You can take the yam from my garden.'				
<i>Ya-nacaigi</i>	<i>n-oburak</i>	<i>ra</i>	<i>kabeni.</i>	
1SG:PRES-MR:want	NOM-BR:work	LOC	company	
'I want to work for the company.'				
<i>Iyi y-etw-acaigi</i>	<i>n-eni</i>	<i>uhnomu.</i>		
3SG	3SG:DISTPAST-NEG-BR:want	NOM-BR:eat	fish	
'(S)he did not want to eat fish.'				
<i>Yau-tamli</i>	<i>n-eni</i>	<i>neveg.</i>		
1SG:RECPAST-BR:finish	NOM-BR:eat	food		
'I have finished eating the food.'				

Table 8.6 Lexical verbs functioning as non-finite auxiliaries

	<i>Lexical meaning</i>	<i>Auxiliary meaning</i>
<i>ocori</i>	'know'	'can, be able to, know how to'
<i>acaigi</i>	'want, like'	'want to'
<i>tamli</i>	'finish'	'finish' (doing)

8.4.3 Pre-clausal subordinators

A structurally complete subordinate clause can be preceded by any of the free-form subordinators set out in Table 8.7, with their approximate functions indicated by the translation equivalents presented. Of these subordinators, all but one has independent non-subordinating functions in the language, and that is *naqo*. The behaviour of each of these subordinators is described in turn below, along with an account of the related non-subordinating functions.

Table 8.7 Free-form subordinators

<i>naqo</i>	'if, whether'
<i>nimgen</i>	'when (irrealis), if'
<i>nelin</i>	'when (realis)'
<i>ra</i>	'because'
<i>mefeli ~ mafeli</i>	'until'
<i>bihni</i>	'in order to'
<i>behnuri</i>	'before'

(i) *Conditional naqo*

The form *naqo* marks a conditional clause. The conditional clause marked by *naqo* generally appears first, with the apodosis following this with no overt marking. Thus:

Naqo kam-agli nacava burbut k-abarvu ovon norgen.
 if 2SG:PRES-MR:dig kava close 2SG:FUT-MR:break PL root
 'If you dig the kava too close you will break the roots.'

Although *naqo* has no function other than its use as a conditional subordinator, there is a probable historical connection with the verb *oco* 'say'. The subordinator appears to be derived from the modified form of the verb root, with the prefixed element *n-*. Although there is no synchronic evidence in Ura for such a derivation, we find exactly the same similarity in form between the verb meaning 'say' in Sye and the conditional marker. Also, Lynch (pers.comm.) indicates that there is a formal similarity between the verb meaning 'say' in Lenakel and the conditional subordinator.

(ii) *Temporal nimgen and nelin*

The forms *nimgen* and *nelin* are both free nouns which express the meaning of 'time', and *nelin* additionally means 'day'. Both can also be used as pre-clausal subordinators to indicate a temporal relationship between the events of the main and subordinate clauses. The form *nimgen* is used to refer to an irrealis temporal relationship, as illustrated by the following:

Nimgen kam-damsi nacava k-abarvu norgen mabum.
 when 2SG:PRES-uproot kava 2SG:FUT-MR:break root first
 'When you uproot kava, you break the roots first.'

Nelin, on the other hand, expresses a realis temporal relationship, e.g.

Nelin k-ocsi yau yamem-ahleiba ra nivlek.
 when 2SG:RECPAST-BR:see 1SG 1SG:DEPPAST-BR:sleep LOC bed
 'When you saw me I was sleeping on the bed.'

(iii) *Causal ra*

The preposition *ra* can be used to mark a causal noun phrase (§8.1.3.2.1). The same form can also be used as a pre-clausal subordinate clause marker, in which case it expresses a reason clause. Thus:

Ovnalalau ir-ereg ra ir-emetet.
 child:PL 3PL:PAST-BR:cry because 3PL:PAST-BR:afraid
 'The children cried because they were afraid.'

(iv) *Purposive bihni*

The preposition *bihni* expresses a purposive function with respect to a noun phrase (§8.1.3.2.1). The same preposition, when used to introduce a clause, expresses a purposive

relationship between the events described in the two clauses. The verb of the subordinate clause carries the purposive prefix (*w*)*or-* (§5.1.2.1.1). Thus:

Ya-dani sai ni bihni wor-ocli nacava.
 1SG:PRES-MR:take INDEF stick PURP PURP-BR:dig kava
 'I am taking a stick to dig the kava.'

(v) 'Until' *mefeli/mafeli*

In addition to expressing the temporal relationship of 'until' with respect to noun phrases (§8.1.3.2.1), this form expresses the same kind of temporal relationship between two events. Thus:

Iyi c-eda qei mafeli ire-deti.
 3SG 3SG:FUT-MR:stay here until 3PL:FUT-MR:return
 '(S)he will stay here until they return.'

(vi) 'Before' *behnuri*

As a preposition, this form expresses the temporal meaning of 'before'. The same form can be used to introduce a subordinate clause to express the meaning of 'before'. Thus:

Iyi c-era qei behnuri ih-deti.
 3SG 3SG:RECPAST-BR:stay here before 3PL:PAST-BR:return
 '(S)he stayed here before they returned.'

8.4.4 Relative clauses

A noun phrase can also include a clausal modifier in the form of a relative clause, which follows all other postmodifiers in the phrase (§7.1.2.2). Some zero-marked relative clauses have been attested, with the relativised noun phrase being marked by pronominal copy when it has non-third person singular reference. Note the following example, in which the entire noun phrase is surrounded by square brackets, and \emptyset indicates the zero-relative clause marker in clause-initial position:

Y-ocsi [ovoremla \emptyset quram-adap qah-leil].
 3SG:DISTPAST-BR:see person:PL REL 1PL.INC:PRES-MR:sit ACC-3PL
 '(S)he saw the people who we are sitting with.'

It is more common, however, for relative clauses to be marked by preposed *mori*, as well as a pronominal copy left at the point of extraction in the case of non-third person singular relativised noun phrases. However, when the relativised noun phrase is low in animacy, the pronominal copy is generally zero. The remaining material in the noun phrase below, therefore, is the relative clause:

Qimr-ovohgi-l [ovon uhnomu ra ne mori
 1PL.EXC:RECPAST-BR:give-3PL PL fish/bird BELONG water REL
qimir-tai].

1PL.INC:PAST-BR:catch

'We gave them the fish that we had caught.'

There can be no zero-copy after the prepositions *ra* 'locative' and *gi* 'instrumental'. When these prepositions are stranded as a result of relativisation, the clitic pro-forms *-wi* and *-gi* respectively mark the site of the relativised noun phrase (§8.3). Thus:

Ir-ehni [sugai mori namas aryau cem-eda-wi].
 3PL:PAST-BR:burn house REL clothes POSS:1SG 3SG:PRES-MR:stay-LOCPRO
 'They burned the house that my clothes are in.'

8.4.5 Coordination

There are three clausal coordinators in Ura: *qu* 'or', *kou* 'but' and *im* 'and'. The forms *qu* 'or' and *kou* 'but' appear between coordinated clauses, with repeated underlying material being deleted. There is greater structural diversity, however, in the expression of clauses coordinated by means of *im* 'and'. The echo verb construction described in §8.4.1 is the stylistically preferred way of expressing conjunctive clausal coordination when the first and subsequent verbs share the same subject. Thus:

Enim *m-arap*.
 2SG:IMP-BR:come ES-BR:sit
 'Come and sit down.'

However, clauses are conjunctively coordinated by using the free-form coordinator *im*, with each verb being inflected separately when the initial and subsequent verbs have different subjects. Thus:

I-venim *im* *y-arap*.
 3SG:DISTPAST-BR:come and 3SG:DISTPAST-BR:sit
 'He came and she sat down.'

8.5 Discourse patterns

Unlike the grammar of Sye (Crowley 1998a), this description of Ura has been based predominantly on elicited data (with the prompt-language generally being Sye, and occasionally Bislama), as it did not prove possible to assemble a large corpus of spontaneous narrative text given the moribund nature of the language. However, in the texts that were recorded, certain observations could be made about discourse patterns, and these will be described briefly in this final section.

The verb *tamli* is an intransitive verb meaning 'finish'. With echo subject marking, this can follow a previously mentioned verb to indicate that the preceding event has been

completed, and that the narrative is moving on to the encoding of the subsequent event. Thus:

Yi-va *mi-lovus* *mi-tamli* *m-alvi* *mi-seli*.
 3SG:DISTPAST-BR:go ES-BR:clear.undergrowth ES-BR:finish ES-BR:cut ES-leave
 'He went and cleared the undergrowth and then cut it and left it.'

Another pattern that has been observed involves the use of *maryek* (which appears to have no other function in the language), often repeated as *maryek maryek* to indicate that an event takes place iteratively before a subsequent event takes place. We therefore find examples such as the following:

Yavu yi-tani *ulakis m-alcai* *maryek maryek* *ulakis*
 turtle 3SG:DISTPAST-BR:pick.up rat ES-BR:float iterative iterative rat

yem-elgi *soku c-eba* *u-doburwai*.
 3SG:DEPPAST-BR:feel like 3SG:FUT-MR:go LOC-bush
 'The turtle picked up the rat and floated on and on, and then the rat was feeling like he wanted to defecate.'

This form may have a verbal origin, as suggested by the occasional use of *yaryek maryek* as an equivalent to *maryek maryek*. In this case, the initial *y-* resembles a third person singular distant past subject prefix (§6.2.2.1.1), while the initial *m-* on the second form resembles the echo verb prefix (§6.2.2.1.2).

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